London Printed for Thomas Malthus at ye Sun in ye Poultry

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Scarce

THE SECOND PART OF THE Pilgrims Progress, FROM This present World of Wickedness and Misery, TO An Eternity of Holiness and Felicity.

Exactly Described under the Similitude of a Dream, Relating the Manner and Occasion of his setting out from, and difficult and dangerous Journey through the World; and safe Arrival at last to Eternal Happiness.

The Second Edition with Additions.

They were Strangers and Pilgrims on Earth, but they desire a better Countrey, that is an Heavenly, Heb. 11. 13, 16.

LONDON, Printed by *G. Larkin*, for *Tho. Malthus* at the *Sun* in the *Poultry*, 1684.

To Him that is Higher than the Higheſt: The Almighty and Everlaſting *Jehovah*, who is the Terror and Confuſion of the Hardened and Impenitent World; and the Hope and Happineſs of all Converted and Returning Sinners.

Moſt Mighty and Eternal God, thou King of Kings, and Prince of Peace,

I *was from Thee that I at firſt Derived the Original of my Being; and it is upon the ſole account of thy free Grace, and unmerited Goodneſs, that I injoy my Well-Being too, with all that I am and have, which both Obliges and Encourages me to approach thy Foot-ſtool, and with all poſ-*

ble Veneration, prostrating my self before the Throne of thy Glory, Humbly offer up, and Dedicate to thy Sacred Majesty the ensuing Meditations, Solemnly begging for the sake of thy Eternal Son, the Lord Jesus, that thou wouldest cast a Favourable Eye upon them, and do thy Servant who acknowledges himself to be the meanest and unworthiest of all thy Subjects, the Honour to accept and own them, by making them useful to Convey the Knowledge of thy self to Unconverted Sinners: Convince them of their lost and undone Condition by Nature, and the danger they are in of being miserable for ever. Allure them to fall in love with, and imbrace thy Son, who is so Beautiful and Lovely, that he infinitely exceeds all Comparison; and so Loving, Tender and Compassionate, that he hath no parallel. Let it point out to them the way to Christ, who is the way to thee, and the only means whereby they can be Reconciled to thee, and be made happy in the injoyment of thee: Let them tend to the promoting the Spiritual Good and Eternal happiness of all those into whose hands they shall come.

It is probable, and I expect no less, that they will fall into the Hands of some whose Curiosity will be the only Motive that Prompts them to Plead, and Design the Perusal of them

shall

shall only serve to please and gratify their fancy with the Quaintness and Unusualness of the Method wherein they are Penned, or to verify the truth of the Proverb, The Eye is not satisfied with seeing, nor the Ear with hearing; *but if thou wilt please by the Powerful influence of thy Grace, to make them fall in love with and Entertain the Substance, whilst they only designed to sport and play with the shadow, I shall thereby obtain my End, in Composing and Publishing them.*

And I humbly Implore, that as when I was indeavouring with incredible Pains and Industry to precipitate my self into a Gulf of deplorable Misery, the Nature and Extent whereof thy self hath described to be Wrath to come, *Thou wast pleased out of thy Infinite Goodness, and Tender Compassions, which have been ever of Old, to Pluck me out of the Horrible Pit, as a Brand out of the fire, and by an Effectual changing of my Nature, turn my Feet into the ways of thy Testimonies, and Perswade me to go on Pilgrimage to the Celestial* Canaan, *and hast enabled me to make a Considerable Progress towards it through the midst of many amazing difficulties, and to trample under Feet, and with ease & facility pass over innumerable Discouragements, not only from those who were travelling*

the contrary way, and with an Infernal Eagerness directing their hasty Steps towards the Sulphury Lake, from whom I expected no fairer dealing, but even from my fellow Pilgrims too, so thou wouldest please by the Power of thy Grace to inable me to persevere therein, until thou hast safely carried me through all the remaining Difficulties and Dangers of my Journey, brought me within the Gates of Zion, *and given me an Actual Possession of a perfect and everlasting happiness in the immediate enjoyment of thy self, and the Beatifical Visions of thy Face.*

And if in the mean while, I may by this or any other means be an instrument of doing good to my fellow Pilgrims, Increasing and Advancing the Kingdom of Christ in the World, and bringing Glory and Honour to thy Name, then the End and Design will be sufficiently obtained, which really is the aim of him, who is not, would not, will not be his own; but as innumerable Instances of Divine Goodness hath infinitely Obliged me to be, so I solemnly promise and seriously resolve to be for ever thine, in Time, and to Eternity.

T. S.

AN

LO here the Emblem of our wanton Age.
And their mad Frolicks on the fatal Stage;
See foolish Prodigal! The dismal End
To which thy sottish, damn'd Debauches tend.
Behold the gaping Tophet, so profound,
Whose flaming Vaults with hideous cries resound;
Blind, foolish miscreants, tumbling head-long in,
Whilst they are dancing of their rounds in sin.
Look on lewd Jezebel, who leads the Dance,
Whilst to her Timbrel all the rest advance:
Heedless they caper on Destructions brink,
Till dropping in, in sulph'rous flames they sink.
Around the dismal Gulph, see Roses strew'd,
The Road to Hell had need b' a pleasant Road.
The 'frighted Pilgrim, who the danger spies,
From the lewd throng, and Magick Circle, flies;
Towards a safer Way his course he steers,
Free from their seeming joyes and real fears.
The Preacher's warning, or some Friend within
Rouz'd him to shun the Snares of Lust & Sin.
The rest jigg on secure, at Conscience laugh,
And greedily their poison'd pleasures quaff.
In the next page, the friendly Preacher stands
Telling their Danger, with up-lifted hands:
Indulgent Heaven offers them a Crown;
But thoughts of Heav'n in sensual Frolicks drown.
All this the slumbering Dreamer saw, whose eyes,
Twinkling with Tears bewail their Miseries;
And clad in black, with pensive head on hand,
Laments those Ills attend a sinful Land.
His slumbers 'wake in Heav'n; their Stygian Nappe
Start not, till Waken'd by Hells After-Claps.

R. B.

To his Esteemed Friend. Mr. T. S. upon his Book Entituled, *The Pilgrims Progress*, Part 2.

Sure Pilgrims now their way may keep,
As unto Canaans Land they creep.
It was made plain before to those,
Who were to Travel at Disposse:
By Bunnyans Candle they might see,
The Path unto Felicity;
The Dens of Tygars and their Cell,
Wherein the former Pilgrims fell.
The Stinging Dragons and to flee,
The Jawes of raging Cruelty.
Yet it was dangerous to passe,
When the best light so glimmering was:
But now the Sun it hath appear'd,
And Pilgrims known whom once they fear'd.
Who can now stumble at Noon-day,
Since that thy Pilgrim shew'd the way.
Now Canaan's Land within their Eye,
They may retain perpetually.
And unto those thou op'st the Door,
More wide than ever 'twas before.
Who are disposed to Essay,
A Journey of so vast a Way.
But stay my Muse, forbear, forbear,
To number Instances it Were,
Almost an endless work I am sure.
If I thy praises anticip'ate,
And to Angelick Strains do flie,
Or if thy worth I do relate,
Thee of thy due I shall abate,
Thy Lustre brighter by my Pen,
Cannot increased be: Well then,
In silence I'le thy Praises count,
Wishes me new shall surmount.

Sic Canit R. P.

To the Ingenious

AUTHOR

Of this

SECOND PART

Of the

Pilgrims Progress.

Whilst labouring Tyrants *restless swims*
Through Seas of Blood to Diadems;
And whilst they set the World *on blaze*
A tottering Mortal Throne to raise;
Poor Earth-worms fighting for Earths Sway,
Contending for the word Obey!
To which must Europe *vassallage owe,*
The Lov're, *or the* Seraglio?
(*Where* Turk *or* Pope *the Empire have*
The Subject's sure to be a Slave;
And if I'm Chain'd, it is all one,
Beth' Galley Turkish *or* Thoulon)

Whilst those the Tragick World engage
With Streams of Blood to stain the Stage,
Exceeding all call'd Brutul Rage.
Thou by this Pilgrim *shewst the way*
T'an Empire of Eternal Day:
An Empire not with Slaughter *gain'd,*
Nor yet by Force *or* Fraud *maintain'd:*
An Empire Bright, serene and clear
As the besplangled Hemisphere;
Whose Beauteous Glories *ever shine*
With Raies Immortally Divine:
Transcending all the Pageant Pride
Of Monarch Semi-Deifi'd.
Where all a mutual Glory share,
And each a Royal Crown *doth wear.*
Where Faction, Hate *and* Envy *cease,*
ETERNITY's *the date of* Peace.
No proud Oppressor *Lords it there,*
Nor Prisoners Cryes *afflict the Ear:*
Their Ear's not fed with feigned loves,
Or Warbles of the evening Groves;
But ravish'd with Celestial Songs
Of glorious and Triumphant throngs,
The bright-wing'd Seraphims *Adore,*
And mighty Angels *make the* Chore.
Exalted Saints *praise Heav'ns great* King,
And all their Halelujahs *Sing.*
Needs must the Musick *there excel*
Where every soul's a Philomel;

In-

Inspir'd, not with Feeble Breath,
But Airs above the reach of Death.
When this poor mole-hill Earth shall tumble,
And into Dust and ashes crumble,
When in a Universal Fire,
All wordly Empires shall expire:
Gasping Crown'd-Heads, lie down in Anguish,
And see their Tottering Glories languish.
When evil Shepherds, and their flocks,
Shall shelter crave of falling Rocks.
Shivering Princes trembling crave
The help of's once-despised slave.
Th' All-conquering Souldier stands dismaid,
Of all his Trophies unarraid,
When gilded Palaces shall have
With Cottages an equal Grave;
And the Worlds Actetree shall crack,
And blaze in the last General Wrack,
Then shall thy Pilgrims *Rich remain*
Unshaken by the Hurricane,
A safe retreat, for those whose care
Shall Mansions *in that place prepare.*
But those who do intend to go
On Pilgrimage, *thou let'st them know*
What they'l meet with on the Road
Unto this happy blest Abode.
The way's not all strew'd with flowers,
With Fountains, Walks *and* Bowers;

The

Th' daies are not easie, nor the nights
Crown'd with downy soft Delights.
No Jessamies *perfume the Air,*
But Pleasures *are all banisht there:*
And many Troubles *they will find*
Upon the Road you have design'd,
Through which by help of thy Advice,
They'l find the way to Paradice.
When all their troubles vanish strait,
At their First entrance of the Gate:
And through the tedious way they pass,
They've a sure Guide, and cordial Glass,
Nere failing Comforts to the Soul,
Tho she be tost from Pole *to* Pole.
Short-sighted ones may sometimes faint,
When they the Glorious Prospect *want:*
But when they have got a Pisgah's *view*
Of the blest place directed to,
They'l pass the Wilderness *and find*
Th' Ægyptian Host left far behind;
And Canaan *will their wants supply,*
When David *leads,* Philistims *fly.*
And they in full shall then receive
The Glories *which they now Believe:*
In which blest State they'l still remain,
Triumph *and* Joy, *and* Ever Reign.

R.B.

THE

THE Authors Apology FOR HIS BOOK.

IT hath been observed of late years, that Peoples minds are so vitiated and debauched, that no Books will please them to read, but Novels, Romances and Plays, with others of the like nature; which have been bought up at a strange and prodigious Rate, in vast and incredible numbers, whilst Tracts of Divinity are almost wholly slighted and neglected; and their stomachs turn upon them with loathing, unless they contain something that's new and unusual, either for Matter, Method or Stile; By which means Debauchery is not only maintained and continued, but heightened and increased thereby, to the sensible discouragement and decay of Piety and Religion; The observation whereof put some eminent and ingenious persons upon writing some Religious Discourses, which they de-

signed

signed for a General Use in such kind of methods as might incline many to read them, for the methods sake, which otherwise would never have been perswaded to have perused them, as *Bernard's Isle of Man*, *Gentile Sinner*, &c. Hoping that the Power of those plain Truths which they thereby delivered in so much plainess and familiarity, that made them the more easy to be understood by most illiterate persons, and meanest capacities; and yet afford pleasure, delight and satisfaction to the most Judicious, Learned and Knowing Reader. And this consideration was the Motive which put the Author of the First Part of the Pilgrims Progress, upon composing and publishing that necessary and useful Tract, which hath deservedly obtained such an Universal esteem and commendation. And this consideration likewise, together with the importunity of others, was the Motive that prevailed with me, to compose and publish the following Meditations in such a method as might serve as a Supplyment, or a Second Part to it: Wherein I have endeavoured to supply a fourfold Defect, which I observe, the brevity of that discourse

neces-

neceſſitated the Author into: Firſt there is nothing ſaid of the *State* of *Man* in his firſt Creation; Nor Secondly, of the Miſery of Man in his Lapſed Eſtate before Converſion. Thirdly, a too brief paſſing over the Methods of Divine Goodneſs, in the Convincing, Converting, and Reconciling of Sinners to himſelf. And Fourthly, I have endeavoured to deliver the whole in ſuch ſerious and ſpiritual phraſes, that may prevent that lightneſs and laughter, which the reading ſome paſſages therein, occaſion in ſome vain and frothy minds. And now that it may Anſwer my deſign, and be Univerſally Uſeful, I commend both it and Thee to the Bleſſing of him whoſe Wiſdom and Power, Grace and Goodneſs it is, that is only able to make it ſo; And withal I heartily wiſh, That what hath been formerly Propoſed by ſome well-minded perſons, might be more generally and univerſally practiſed, *viz.* The giving of Books of this nature, at Funerals, inſtead of Rings, Gloves, Wine or Bisket; aſſuring my ſelf, that Reading, Meditation, and ſeveral Holy and Heavenly Diſcourſes, which may Probably be raiſed upon the occaſion of ſuch preſents as theſe, would

would mightily tend to the making people serious, and furnish not only the person who Discourses, but the rest who are present, and who would otherwise be imploying their thoughts and tongues too, in such foolish, vain and frothy Discourse as is too too commonly used at such times, with such frames of Spirit as may be suitable to the greatness and solemnity of that occasion which then calls them together, and even inforce them to consider their own frailty: And by imploying their thoughts upon that sad object which then lyes visible before their eyes, read Lectures to themselves of their own *Mortality*, and affect their Souls with such serious, suitable contemplations as this: Lord, This sad and mournful Tragedy, which is now acting upon my deceased Friend, and whereof I am now onely a Spectator, must shortly be acted by, or rather acted upon my self, and the rest who are spectators hereof, by the King of Terrors, now calls to us, and we must all of us ere long, in the self same manner call to others to mind their latter End, and consider that the Remembring to prepare for their great and

last

last Change, is or ought to be the chief busines of our Lives. Lord my breath is as liable to, and will be as certainly stoped as his, and find that my body likewise is compounded, and made up of the same mouldering and decaying Principles, which incline me, and render me subject to crumble into dust, and fall into the Grave, to which I am now following him; but Lord, I know not how suddenly my self may be followed thither. Lord, here's his Body, but where's his Soul! His departure is a sad occasion of mourning and Grief to his sorrowful Relations; but Lord, what is it to himself! He is now got beyond the Grave, and hath a clearer sight of, and is thereby able to Judg more truly of unseen and invisible things then when he was here, he hath other thoughts of Sin and Hell, of Holiness and Heaven, then us poor Mortals, who are yet Groveling in the dark, in these lower Regions. Lord, Sin was the great, the cruel and barbarous Murtherer, that first brought Death into the World and furnished him both with the Dart and the sting wherewith he wounds. O that thou wouldst therefore affect my Soul with that Ser-

mon

mon which thou art now Preaching to me by him; and O let not that Lecture of Mortality which he is now reading to me, ever be forgotten by me; Lord give me an interest in thy Son, whereby I may escape the sting, and despite the Dart, and Triumph over the fear of Death!

Amongst those few who have practiced this, abundance of good hath being observed to have been done by that means, and who knows, were it more generally used, and become a custome amongst us at our Burials, what good might be effected thereby?

And now that the reading this small Tract may promote thy present piety, and future happiness, by making thee more sensible of thy lost and undone condition by nature, and by bringing thy soul more out of love with sin, and more and more into love with God, with Christ, and holiness, is the desire of him who is thy cordial friend, and hartily wishes the Eternal welfare of thy Immortal Soul.

T. S.

The

THE PILGRIMS PROGRESS.

PART II.

THE Spring being far advanced, the Meadows being covered with a Curious Carpet of delightful Green, and the Earth Cloathed in Rich and Glorious Attire, to Rejoice and Triumph for the Return of her Shining Bridegroom; The Healthful Air rendred more pleasing and delightful by the gentle Winds then breathed from the *South*, impregnated with the Exhilerating Fragrancy of the Variety of Flowers and odoriferous Plants over which they had passed; and every Blooming Bush, and Flourishing Grove plentifully stored with Winged Inhabitants, who with

delightful

delightful Harmony ſweetly Sing forth their Makers Praiſe, and Warble out their Joyful Welcomes to the Gaudy Spring. I one Day took a Walk in the Fields, to Feaſt my Eyes with the variety of Delightful Objects which that Seaſon of the Year, wherein the Univerſe bears the neareſt reſemblance to the happy ſtate where in the Immortal God at firſt created it liberally offers to the view of the Admiring Beholders, and thereby lays a Irreſiſtible Obligation upon Heavenl Minds, to Spiritualize the ſeveral Object they behold, and ſatiate their happy Soul with Heavenly Meditations, by affordin them ſuch innumerable occaſions of Contemplating the Divine Goodneſs. An as I walked, the various Objects repre ſented to my View, afforded divers occaſions of, and furniſhed me with matte for different Meditations. Sometimes would Contemplate the Divine Wiſdo in the curious Frame and Fabrick of t World, ſtretching the *North* over t Empty Place, and hanging the Circle the Earth upon nothing, when by the i reſiſtable Power of his Almighty Wor he ſpake a Confuſed Chaos into For and Beauty, Commanding ſome part

the Earth to raise it self into lofty Hills, and aspiring Mountains; forming their Concave Heads for Springs, and ordaining their Bowels for the Production of the Usefullest and the Richest Minerals, and appointing other Parts of it to subside into Humble Valleys, and Hea- Formed into Champain Plains, whose Surface he Clothed with a Carpet, curiously interwoven with various and delightful Flowers, and Adorned with a Natural Landscape of stately Cedars, Shady Palms, and Spreading Pines, Fruitful Groves, Aromatick Plants, and Balsamick Shrubs, Invironing the whole with the Liquid Ocean, Commanding the Sea to Compass and Imbrace the Habitation of Man, reserving it as a perpetual store to Administer Rain to the Bottels of Heaven, and Convey Liquor to the Bubling Fountains, supply Mankind with the variety of Useful and Delectable Creatures wherewith the Almighty hath stored it, and serve him for the use of Navigation and Commerce. Replenishing the Earth likewise with innumerable Rarities, and almost Infinite Variety of Living Creatures; and furnishing the Air with the most admirable and Ravishing Musick, Establishing a Glitte-

ring

ring Cannopy, admirably Beautified with Spangling Stars to cover all his Sublunary Works, Ordaining it to be a Tabernacle for the Sun, whose Influence and Motion Conveys Heat and Vegitation, and Measure Light and Darkness to all things [illegible]gth his Sphere.

And having thus finished and Beautified the World, and prevented the very Wishes of Man by those admirable Preparations for him, at last he Formed him also, and from a Clod of Earth exalted him to be the Head of the Universe, and the Perfection of all the Visible Creation, advanced him into the Throne, and gave him Dominion over all the rest of the Creatures, appointing him to be their High Priest, to Offer up their Tribute to their Great Creator, whereby the Divine Goodness antedated his most Ample Desires, satisfied his Inlarged Heart, and filled his Capacious Soul with Sacred Wonder.

Sometimes I would Expatiate in my Thoughts upon the Reasonableness and Easiness of that Law which God gave to Man in the Primitive state of Innocency and Happiness, as the Rule of his Obedience, and the Condition upon which he

should

should remain in the perpetual Possession of all those Glorious Felicities wherewith he was then Crowned.

And then upon the Folly and Madness of Man, that notwithstanding the Reasonableness of the Homage he was Obliged to pay to the Great Monarch of Heaven and Earth, he should easily permit himself to be puffed up with so much Pride and Arrogancy, as to aspire after an Equality to, and be prevailed upon and wheadled by the very first Temptation to fall into flat Rebellion against, and Commence open War with his Soveraign, whereby he lost at once the Divine Favour, and all the Happiness and Felicity which was the Consequence thereof, Expelled himself out of *Eden*, and Barricado'd the entrance into the Celestial Paradise, against him and his Posterity for ever; Precipitated himself into a Gulf of Desolation and Woe, and rendred himself obnoxious and liable to all the Torment and Misery, which Abused and inraged Justice, in Conjunction with, and assisted by Almighty Power, was able to inflict.

Then I could not but Meditate on the Triumphs of Hell, and how the Devils rejoyced

rejoyced at their Victory, Priding themselves, that although they were not able to revenge themselves upon the Great God for Expelling them out of Heaven, and Casting them down into Hell, to be for ever Tormented in those unquenchable Flames, yet they had wrekt their Infernal Rage and Deyilish Revenge upon Poor Mankind, and thereby spoiled as they thought the New Creation: Robbed God of the Honour he designed to himself thereby, and Involved *Adam* and all his Posterity into equal Ruine with themselves, who must now undergo a-like just Condemnation, be equal sharers with them of their Misery, and Eternally bear them Company in the Everlasting burnings.

And then me thoughts I saw wretched Man in a most Forlorn and Despairing Manner, bitterly exclaiming against his Madness and Folly, and pitifully bewailing and lamenting his deplorable and wretched Condition; running into the Woods, and striving to hide his Guilty Head among the Thickets, from the unavoidable search of the All-seeing Judge, who immediately followed him thither; called him to the Bar, and Convicted

him

him of the Crime of Disobeying and Rebelling against his Almighty Will, in wickedly breaking, and perfidiously violating his most Just and Righteous Law. Upon which my trembling Ears diligently listned to hear the dreadful Pronouncing of the Fatal Sentence, Consequent to the preceding threatning, *in the day that thou eatest thereof thou shalt die, Gen.* 3. But lo, to my wonder and astonishment, Divine Love produced a Reprieve before Sentence, and Mercy stept in and stayed the Execution, Free-grace having from all Eternity prepared a Propitiatory Sacrifice to Compensate for the Crime, and restore the Prisoner to the Favour of his Sovereign; to the exceeding amazement of Angels, those shining Courtiers of the King of Glory, that continually reside in his Celestial Palace, and perpetually attend the performance of his Royal Command, who were all of them hereupon filled with a Divine Wonder, at the Infinite and Inconceiveable Condescention of the great Jehovah, in parting with his own Son, his only Son, for the Redemption of Rebellious and Ungrateful Man; To the inexpressible Comfort and Consolation of the Reprieved and Pardoned wretch, who

was hereby instantly raised from the depth of despair to the very Pinacle of hope. And to the Grief and Confusion of Hell, whose Tormented and Despairing Inhabitants found themselves strangely disappointed, by the admirable Contrivances of the Covenant of Grace, made between God the Creator, and God the Redeemer from all Eternity, whereof they had no Knowledge till now, when the sweet Effects of it began to appear in the Expiation of that Mischief which their Infernal Subtilty had effected, and the advancing Man to a Happiness far more Admirable and Glorious then that from which he was Fallen, in regard of the immutable stability thereof? it being so firmly fixed by the Eternal Decrees of God, and Confirmed by the Precious Blood of the Mediator, to all those happy Souls who are of the Number of Gods Elect, and for whom the Blessed Jesus hath Bought and Purchased the Eternal Happiness, that it is an utter Impossibility for all the Rage of Earth and Hell to rob them or deprive them of it.

And having thus in my Meditations run through the Creation, the Fall and Redemption of Man, I Reflected more Particularly

ticularly upon the ſad and innumerable miſeries whereunto Fallen Man is now Subject, as the Reward and Conſequence of his Depravation, revolving in my Mind the Huge Slaughters, Cruel Maſſacres, and the Bloody and Inhumane Executions which have happened in all Ages; the Miſeries and Calamities of Sickneſs, and the Tormenting Pains wherewith many of thoſe Diſtempers to which he is ſubject are attended, as the Gout, Stone, Strangury, Cholick, and the like; the many unſeen Accidents which freqnently render the neareſt Relations uncomfortable and diſpleaſing, and imbitter the ſweeteſt and moſt deſirable Enjoyments, together with the various perplexities which always accompany the moſt proſperous and flouriſhing Condition of Rich and Great Men, and from which their Large Poſſeſſions, Great Places, Honourable Titles, and the Palaces of Princes cannot ſecure them. Nor can even the Throne it ſelf exempt him that ſits thereon, from having the glittering Diadem wherewith his Royal Temples are Incircled, attended and incumbred therewith, and rendred always uneaſy, and ſomtime unſafe thereby; but Chiefly upon the miſerable and

deplorable Condition of Man in the Loss of God's Image, and the Original Corruption wherewith his very Nature is Defiled, the Poisonous and Infectious steems whereof are perpetually Bubling forth in the many and horrid Acts of Prophaneness and Debauchery, whereof his short and tranſitory life is Composed, and at the Period and Conclusion thereof, sadly plunges him into a Sea of Wrath and Everlasting Misery: And that notwithstanding all this, it is a Work of most incredible difficulty to allure and prevail with this wretched Creature to accept of and imbrace the Blessed Jesus in the Offers of the Gospel, and thereby at once free himself from the intollerable slavery of Sin, the Fear and the Danger of Hell, and be Reconciled to, and enjoy the favour of God, with all the Delights and Glories of Heaven as the Consequence thereof: That nothing below an Infinite Power can possibly effect it; the Consideration whereof Clipped the Wings of my aspiring Soul, which till now had been Towering aloft, and Soaring above the Clouds, and so overwhelmed it with Grief and Melancholly, that I sat me down on a Flowery Bank, when leaning on my Hand in a kind of a sad and sorrowful Posture,

fell asleep, and in my sleep I Dreamed, and methoughts I saw at some distance, an innumerable Company of Men, Women and Children Dancing and expressing abundance of Mirth and Jolitrie; which begat in me an extream desire to inform my self of the Quality of the Persons, and the occasion of their Rejoycing. To which purpose I directed my steps towards them, and as I drew nearer, I found them to be vastly more in Number than I at first conceived them; and could perceive that there were Persons of all Degrees and Ranks; and that Young and Old, the High and the Low were all of them ingaged in the same kind of Diversion, and that the Rich and the Honourable were Confusedly intermingled with the Poor and the Despicable; wherefore meeting with some straggling Persons before I got up to the great Heard, I inquired of them with great earnestness, what Countrey it was wherein I was then Traveling? What kind of People they were that Inhabited it, and what was the occasion of all that Mirth which I discovered in the Company that I saw on yonder Plain?

Sir, *reply'd they*, every one of your Questions sufficiently demonstrate that

You are a Stranger in our Country, which obliges us to give you as Positive and Satisfactory an Answer as possibly we can; Wherefore, know Sir, the Country wherein you now are, is called *Wilderness*, as well for the Largness and Barrenness of it, as the innumerable Dangers which always attend those who Travel in it. It is Situated exactly between two vast and mighty Countryes, each of which are far longer and bigger then it self. There is but one way into it, through which all its Inhabitants have entred, and there are but two ways out of it, through which, all those who Travel to either of those Countryes Situated upon its Borders must of necessity pass. And that fine, broad, smooth and pleasant path which you see goes down there on the left hand, Beautified and Adorned with many rare and delightful Varieties, and which, as you see, is throng'd with Passengers, is one of them, and is known by the Name of *Impenitency*, it leads directly to the Kingdom of *Darkness*. And look up yonder Hill on your Right-hand, wherein you see not above two or three Travellers, is the other, and that is usually known by the Name of *Conversion*, it leads as directly to the Country

which lieth on that side of the *Wilderness*, and is called *Celestial Paradise*, as the other does to the Kingdom of *Darkness*. Now we suppose you cannot but wonder by this time why the Path which leads down to the Kingdom of *Darkness* is so much Crowded with Passengers, and the other which leads to the *Celestial Paradise* so seldom trod. But before we acquaint you with the Reasons, it is necessary that we inform you of the different Entertainment those Travellers meet with, as well in their Journey towards, as their Reception into each of those Countries. You must know therefore, that those which Travel towards the *Celestial Paradise*, by reason of the narrowness and unevenness of the Way, have a very hard and difficult Journey of it, are forc'd to strive and struggle hard, and put forth all their might and strength to get forwards, because the Road lies all the way up Hill, besides which they are forced to grapple with abundance of Difficulties and Discouragements; and to Incounter with mighty and powerful Enemies, who endeavour sometimes by flattery to perswade and allure them to forsake the way, and at other times by open force and violence

to force and thrust them down, continually molesting them some way or other, adding moreover continual Mockings and Scoffings, deriding their Madness and Folly (as it is termed by them) for walking in such untrodden and forsaken Pathes. But to make amends for the troublesomeness and unpleasantness of the way, they no sooner drew near to the Borders, and got within view of the Countrey; but they are met by some of the shining Courtiers of the Great King, by whom they are Congratulated for their safe Arrival with in the view of the *Celestial Paradise*, bearing them Company, and assisting them in the remainder of their Journey, and as soon as they arrive there they are Welcomed and Embraced by the King himself, by whom they are immediately arrayed in Robes of Majesty, Seated upon Thrones of Glory, and their Victorious Temples adorned with Crowns of Triumph; in which manner they are to Live and Reign in the Royal Palace, and with the rest of the Blessed Inhabitants of the Palace, be Kings and Priests unto himself, and the Lamb for ever and ever.

But on the contrary, those who Travel towards the Kingdom of *Darkness*, in regard

gard the way is broad, plain, and easy, somewhat inclining down Hill, filled with abundance of Passengers, and repleniſhed with many other Felicities, to render it the more pleasing and delightful, and thereby allure them to perſevere therein, their Journey thither is attended with little or no trouble, oppoſition or difficulty; but they march on Couragiously in Triumph and Glory: But at the end of the way, ſuddenly and at unawares, and uſually before they can imagine they are got half way in their Journey, they fall down into the Kingdom of *Darkneſs*, which ſome have thus deſcribed.

Rebellious Angels, tho' Heaven's Ancient Race,
Tho' Almighty thruſt into the loweſt Place,
Which from the Earth ſo deep, and dark (doth lie,
As we are diſtant from the Starry Skie.

And being thus fallen into this dark and diſmal Place of Horror, they are there loſt for ever, as it is ſaid of them in Holy Writ; *Pſal.* 37.36.37. *I ſaw the Wicked flouriſh like a green Bay-tree, but I looked, and lo ſuddenly he was not.* They are likewiſe evilly intreated, and made Slaves of by the

King of that Place, which many of them are not Ignorant of, and yet will not be perſwaded from walking in the Path that leads thither, and therefore we ſhall next give you the Reaſons thereof.

Firſt, Some becauſe they have Chriſtian Parents, were Baptized in their Infancy, and Educated in the Chriſtian Religion, ſuppoſe themſelves born Heirs apparent to Celeſtial Happineſs; and therefore conclude that whatſoever way they walk in, they ſhall certainly get thither in the End. And that their Indulging themſelves in Prophaneneſs and Debauchery will prove no impediment to their obtaining that Eternal Happineſs, which they vainly Imagine to be their Birth-Right: And therefore you may with as much Confidence of prevailing ſpeak to the Mountains to remove, or Command a Houſe to turn its Foundations uppermoſt, as to convince them of their danger, or perſwade them to lay a better Foundation for, or obtain a New Title to everlaſting Glory.

Secondly, Some having Travelled many Years in the ways of Sin, and found abundance of delight and pleaſure therein; and having never ſo much as looked toward the

the ways of Religion and Holiness, but at a distance, they fancy them to be far more dismal and void of pleasure and delight than they really are, and therefore cannot perswade themselves to leave a pleasant Road wherein they are well acquainted, for a lonesom Path wherein they are altogether Strangers. Or, if they have ever adventured to enter a little way therein, by the Discouragements they meet withal, and the Revolving in their Minds, the sweetness of their former Enjoyments, they have been allured back; *Returning with the Dog to his Vomit, and with the Sow that was washed to her wallowing in the Mire.*

Thirdly, The greater number are drawn into it by their Ignorance and Folly, and the Example of others; accounting it safe enough to go to Hell with a Multitude, and esteeming a Popularity in Misery better than a Singularity in Happiness.

Fourthly, Some walk in the Broad-way, because all that they enjoy there is their own, and the place which they receive at the End of it, they receive upon the Score of Merit; but if they should go in the Narrow Path, then both the necessary

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Provisions for their Journey, and the *Celestial Paradise* at the end of it, must be given them as a Free Gift, by the King of the Country, which they cannot indure.

Fifthly, Many refuse to walk in the Narrow way, because of its simplicity and plainness, they must have their Glorious Colledges, and their Splendid Ministers, their Beautiful Quires, and Raised Altars, Inclosed with Hangings of Arras and Tapestry, richly furnished with the Finest Silver, and Adorned with the Gold of *Ophir*. Thy must have a Gaudy and Pompous Worship, and a Ravishing Harmony of Vocal and Instrumental Musick to delight and exhilerate their Spirits, and if you will deny them this, you may go to the *Celestial Paradise* alone for them, for you shall be sure to have none of their Company.

Sixthly, Abundance of those who walk in the Broad-way have obtained some knowledge of the *Celestial Paradise*, entertain good thoughts of it, and would fain procure an Interest therein; but it being an hereafter-Happiness, an Inheritance in Promise only, and they being impatient Creatures, are unwilling to stay

ſtay ſo long for their Happineſs, or tarry for their Portion till the end of their Lives: Wherefore cloſing with the deſires of thoſe mentioned in Holy Writ, that cry out, *O who will ſhew us any good?* wholly neglect that ineſtimable Treaſure wherewith thoſe happy Souls are enriched, upon whom the Son of the Bleſſed lifts up the Light of his Countenance, and thereby makes them to Rejoyce more than others whoſe Corn, and Wine, and Oyl increaſes.

Seventhly, Many of thoſe, who do enter into, and make ſome Progreſs in the way to Celeſtial Happineſs, by reaſon of ſome defects in their entrance, they after a little time ſtrike into ſome of thoſe By-Paths which Border upon the way to Life, and ſeem to run Parallel with it, but indeed, after ſome Miles Travelling they Wind off, and by inſenſible degrees lead into the Broad way again, and when they arrive there, they Bleſs themſelves to find the way to *Celeſtial Paradiſe*, wherein they confidently perſwade themſelves they are yet Travelling, as free from trouble, and repleniſhed with as great or greater felicities than that wherein they Formerly Travelled towards the Kingdom of

Darkneſs,

Darkness; so that by this means the Convincing them of their dangerous mistake, and the reducing them back again to the way of life, is become far more hard and difficult than it was at first, and many of them never find they have lost their way until it is too late to return.

They having given me this Description of the Country, I found my Heart exceedingly affected therewith, which put me in mind of what the Disciples of our Lord said to each other, viz. *Did not our Hearts burn within us, when he talked with us by the way, and opened to us the Holy Scriptures*; But perceiving one of them going to proceed, I begged of them first to resolve me this Question concerning the Narrow Way, which they called *Conversion*; whether there was no manner of Pleasure and Delight therein, which may in some measure allay the bitterness, and Compensate the troubles of the Journey?

You must know, Sir, *reply'd they*, its so far from being wholly without, that it is the only Path in the whole Country, which affords any True, Solid, and Real Pleasure. In the other indeed they have a great many Carnal Pleasures, and Fleshly

ly Delights, but they afford no Real, but only an Imaginary Happineſs; and therefore although they expreſs abundance of Mirth, yet it is the Travellers in the Narrow Way which have the only True and Real cauſe of Rejoycing. But you muſt know Sir, that they are Pilgrims, and the Happineſs and Treaſure whereof they are Poſſeſſed, is ſuch as is moſt agreable to, and convenient for ſuch a Condition; were they Clog'd and Laden as the others are, what Progreſs would they make, do you think, in their Pilgrimage; ſince the Path is ſo narrow, lies up Hill, and is attended with ſo much difficulty all the way till they come to their Journeys End? And therefore their Treaſure is chiefly within them, ſo that all the Enemies in the World cannot Rob them of it, nor do Strangers intermeddle therewith: Redeeming Love, Pardoning Mercy, and Converting Grace, is their Happineſs and Treaſure: They are Reconciled unto, and are become at Peace with God; and the Great, the Everlaſting, and the Almighty *Jehovah* is become their Portion and Inheritance. Infinite fullneſs and Alſufficience it ſelf is the Ocean wherein they Swim, the Air wherein they Breathe, and the Fountain

whereat

whereat they Drink, the Streams whereof refresh their Spirits, and make glad their Souls, even in the midst of outward Calamities. They have an assurance of Divine Love, and are filled with the Peace of God which passes all Understanding. And now I hope you are Convinced, Sir, *said they*, that the Way is not without its Comforts; but if it were, the sweetness of the End would Compensate and make amends for the bitterness of the Way. To which I making no reply, they concluded me satisfied by my silence, and therefore proceeded.

And now, Sir, said he that spoke to me at first, having thus Described unto you the Country wherein you now are, and my Friend having resolved your Doubt concerning the Narrow Way, which we call by the Name of *Conversion*. I shall proceed to the Answer of your Second Query, what kind of People they are which Inhabit this Countrey: They are, Sir, of the Generation of a certain Man called *Adam*, a Native of the Land of *Eden*, and being Expelled that Countrey for their Usurpation and Rebellion against the Monarch thereof; they settled in this Wilderness. They are a People

ple who are Naturally extream proud, and yet both they and all their Predeceſſors were Beggars from the Cradle, and they are born to Trouble, Deſolation and Miſery, as naturally and with as much frequency as the Sparks fly upwards. Beſides whith they are in continual danger of being taken in ſome or other of thoſe Snares which the Prince of *Darkneſs* hath placed all over this Wilderneſs ſo ſecretly, and covered them with ſo much Craft and Subtilty, that its a Matter of Incredible difficulty to diſcern them, and thereby fall into *Tophet*, the Place where the Damned are Eternally Tormented; notwithſtanding which it is their conſtant cuſtome to ruſh amongſt thoſe Snares with as much eagerneſs and inconſideration as the Horſe ruſheth into the Battel; and put far from them the Evil Day, until ſuch time as it overtakes them at unawares, and the Son of the Eternal, when his Wrath and Indignation is ſtirred up, ſuddenly tears and rends them to pieces: And in order to this, putting far from them the Evil Day, is the Intent and Deſign of that Mirth and Jolitry which you ſee expreſſed by the People that Dance on yonder Plain, which may

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ſerve as an Anſwer to your Third and laſt Query.

The Diſcourſe being thus finiſhed, and I having acknowledged my Obligations to them for their Courteouſneſs and Civility, returned them Thanks for their gratifying my Curioſity, and taking my Leave of them, I went towards the Plain, and as I drew nearer, I perceived there was a large hollow Circle or Cavern in the midſt of them; and becauſe I could not conceive what it ſhould be, I preſſed in among them, and going to the Brink thereof looked in, and lo to my Amazement and Wonder, I then plainly perceived that they were all of them Dancing about a Pit that was bottomleſs, and playing with Flames that never go out; and as I ſtood there, methoughts I could hear the horrible out-cries and diſmal Screeches of the Damned, and the Ratling of the Chains, and the Fiery Shackles of the Priſoners of Hell, wherenpon being much aſtoniſhed, my Spirits ſinking within me, and my very Fleſh trembling for fear, I ſuddenly ſtarted back, and fled for my life, leſt the Rowling Flame which flowed like a ſtream of Brimſtone, ſhould have Conſumed me, or the Noiſome Fumes of

the Burning Sulphur which came up into my Noſtrils ſhould have Suffocated and Choaked me; but being gotten ſome diſtance from it, and as I thought out of the danger thereof, I firſt lifted up my Soul to God, returning Adoration and Praiſe to him for delivering me from the danger of the Horrible Pit; and then turning my ſelf towards them again, I could not but ſtand and behold them with Admiration and Pity, and found my Heart touched with a ſenſible Commiſeration of their deſperate Folly and Madneſs, in their wilful continuing to ſport themſelves in a Place of ſo much hazard and danger, notwithſtanding the reiterated cautions they perpetually receive to forwarn them of their danger, and Adviſe them to flee from the wrath to come. And behold as I looked earneſtly upon them, methoughts I ſaw ſometimes one, and ſometimes another drop into the Pit, and the Flames catched hold of them; methoughts when they were falling they ſtruggled with all their might and main, endeavouring if poſſible to make their eſcape; But, Alas, it was then too late, and there was no remedy.

But while I ſtood in this manner look-

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ing towards them, I saw several Gentlemen in Gowns standing up amongst them, and thereupon I drew near and listned to what they would say; and the truth is, I there heard divers very Learned and Rational Discourses of the evil Consequences of Sin, the Dreadfulness of *Topher*, and the Happiness of the *Celestial Paradise*; insomuch that I verily thought within my self, that those Orations would certainly make Converts of at least one half of the Company, and prevail with them to go on Pilgrimage to the Promised Land, which had been so admirably Described and Commended to them; and I waited with a great deal of Patience to see them begin, but all to no purpose, for not a Man of them would stir a Foot, whereat I Wondered, and Reasoned thus within my self. Good God, *said I*, shall all these Learned and Rational Discourses be spent in vain, and prove like Water spilt upon a Stone? Shall so many excellent Words, and so many curious Sentences be lost in the Air, and prove of none Effect? Shall they Accomplish nothing to thy Honour, nor the good of those to whom they were directed? Shall so much Pains be taken by the Orators, and yet shall

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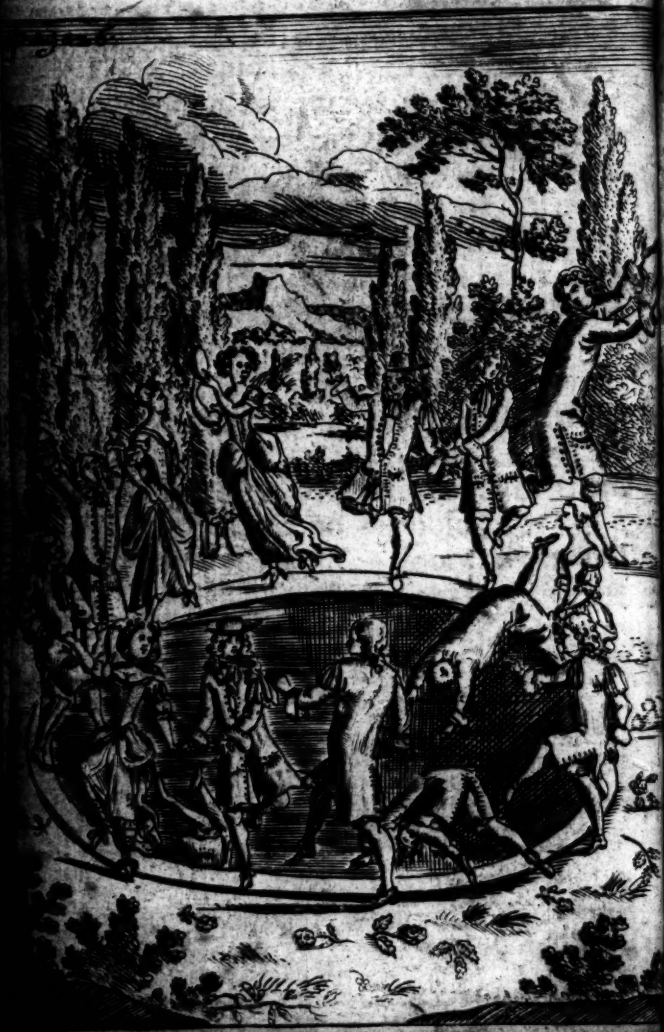

they not have one Soul added to their Ministry as an Incouragement to them in their Work, and to Demonstrate thy aprobation thereof? Lord what can be the occasion of this, and where shall I fix the Reason thereof? And methoughts I found my Mind wonderfully grieved and perplexed because I could obtain no satisfaction therein; but after some Pauses and Serious Deliberation thereon, I considered that the Reason of it was, because they Preached to them as if they were all Converts, and had already begun their Pilgrimage, and therefore stood in no need of any Perswasions to enter into the Narrow Way, but only a few short and cursory directions for their walking therein. And whilst I was musing on this Matter, and bewailing the miserable Consequences of so Fatal a Mistake, I suddenly heard a Man speak with a loud Voice like the Noise of Thunder, and looking up, I saw a fine Grave Old Man, whose Name as I have since learned was *Boanerges*; he laid open their miserable & undone Condition, & assured them in the Name of the Eternal *Jehovah*, *Luke* 13. 3. *That unless they repented they should all likewise Perish*: At the pronouncing whereof, I saw

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one of them began to change Countenance, and look as if he were almost perswaded to become a Pilgrim; wherefore, I drew near to him, to observe what he would do, and methoughts I heard him say thus to himself: The truth is, I now see plainly that I am in a lost and undone Condition, and that this Careless and Prophane life which I now lead will certainly undo me; to prevent which, I must Repent and forsake my Sins, in order to my finding Mercy. But, Oh, *said he*, the mischief of all is, that I must then leave all my Delights and Pleasures, forgoe and bid an Eternal farewel to all this Brisk and Jolly Company, with whom I have hitherto spent my time in Mirth and Pleasure, and abandon those beloved Practices which always afforded me so much Delight and Satisfaction, that I have accounted them as dear to me as my Right Eye, and as necessary as my Right-hand, and the parting with them, will be as terrible, Displeasing, and Painful, as the Disjoynting, nay Dis-membring of my Body; and therefore, what wilt thou do, O my Soul, wilt thou consent to a Mortification of the Parts; or wilt thou content thy self with the Destruction of the whole?

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Wilt thou yield to a Cutting off those Corrupt Members, with which it is morally impossible thou shouldest ever enter into life, or wilt thou resolve by a sparing of them, to plunge thy self, Soul and Body, into everlasting Death? And after a little pause, he added, But suppose, O my Soul, that thou couldest freely consent to part with all these things which thou hast esteemed as Precious as thy life, nay more precious than thy self, yet thou must go further, and Submit to the doing and suffering many things very irksome and tedious to Nature, as being Buffeted, Hated, and Derided by the World, the loss of thy Reputation, and Credit; Goods, and Estate; the Imprisonment of thy Body, and it may be the loss of thy Life too: And indeed the whole way to this *Celestial Paradise* is attended with so much hardship and danger, that even those who Commend it to thee, and perswade thee to go on Pilgrimage thither, tell thee plainly, that through many Tribulations thou must inherit the Kingdom. Upon which methoughts he began to shrink, and shrugging up his Shoulders, was about to Address himself to his former Courses: whereupon I saw a Grave Serious Old Gentle-

Gentleman, who stood by, the Gravity of whose Countenance shewed him to be a Judge, (and as I remember one of them that that stood by, told me his Name was *Conscience*, and he is, *said he*, the Vicegerent of the great King) he boldly struck him upon the Shoulder, and in a kind of harsh and surly Dialect, told him plainly, that since he believed not, he was damned; and that by the rejecting the Council of God, he had accounted himself unworthy of Eternal Life, and drawn upon him the Infinite Wrath of the Eternal *Jehovah*, who is thereby so much inraged and filled with Anger against thee, that he is coming forth in his Fury to Revenge upon thee, wretched thee, all that Scorn and Contempt wherewith thou hast shamefully slighted, and wilfully refused the Sacred Charms of Redeeming Love, and the Wonderful and Amazing Offers of the Divine Bounty. Upon this methoughts I saw him tremble and look as if he were in a straight, and knew not what to do; upon which the Gentleman began to speak again, and told him, that it was no time for him to Debate, lest before he came to a Conclusion, he were overtaken by the hand of Justice,

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and then I can assure you, *said he*, there will be no possibility of escape. Whereupon I heard him say to himself, This Wicked and Profligate course I see now must be forsaken, or else this Old Gentleman will never let me alone, but will be a perpetual trouble to me, which I am not able to indure, for his Words are terrible as Thunder, and I dread his Reproof more than an Earthquake; besides if what he says be true, I shall be in a dreadful Condition, for as I remember, I have somewhere read, that This Majesty of Heaven and Earth against whom I have been guilty of High Treason, (having lived in Actual Rebellion against him this many Years, and whom Mr. *Conscience* tells me, is now coming forth against me Armed with Fury and Wrath to destroy me, & Execute me as a Traytor) is a Consuming Fire to the Workers of iniquity; *Heb.* 12. That his very Nostrils breathe Smoke, & out of his Mouth comes devouring Fire; Psal. 18. and the Prophet *Daniel* hath formerly told me, that he had seen him several times, and that once he beheld him seated upon a Throne which appeared to him like the Fiery Flame, and his Wheels as Burning Fire, and affirmed that he be-

held a Fiery Stream iſſue and come forth from before him, and that thouſand thouſands Miniſtred unto him, and ten thouſand times ten thouſand ſtood before him. And now, O my Soul, if all this be true; and this great & terrible *Jehovah* be coming forth in this manner againſt thee, as I fear he is, for I read the other day a Paſſage in the Divine Law which now comes freſh into my Mind, and I verily believe it to be intended as a Declaration of War againſt me, *viz.* (*Pſal.* 11. 5, 6.) *The Lord trieth the Righteous, but the Wicked and him that loveth Violence his Soul hateth, upon whom he will Rain Snares, Fire and Brimſtone and an horrible Tempeſt, this ſhall be the Portion of their Cup: For his hand ſhall ſearch out his Enemies, and his right hand ſhall find out all thoſe that hate him, whom he will make as a Fiery Oven in the time of his Anger, he will ſwallow them up in his Wrath, and the Fire ſhall devour them, their Fruit he will deſtroy from the Earth, and their Seed from among the Children of Men, becauſe they intended Evil againſt him, and imagined a miſchievous Device, which they only wanted Power to perform; therefore will he conſtrain them to turn their Backs when he makes ready his Arrows upon his ſtrings*

againſt the Face of them: What wilt thou do? It is impoſſible for thee to ſtand before him, or defend thy ſelf againſt him, for he is too ſtrong for thee, and infinitely above thy match; neither haſt thou any other Forces to Muſter up againſt him, but Briers and Thorns which he will eaſily go through and burn together; nor can I ſee any probability of eſcaping by flight; for whither wilt thou go from his preſence, or in what place wilt thou hide thy ſelf from his ſight? Doſt thou know any place ſecret enough to exclude thee from his ſearch, or art thou acquainted with any Cavern ſo dark and remote, and the way to it ſo intricate and perplexing, that Infinite Wiſdom cannot find it out, nor Omniſciency it ſelf Penetrate it? Having thus reaſoned with himſelf he ceaſed, diſcovering by the Dejectedneſs of his Countenance, the trouble of his Mind; whereupon I ſaw a brave ſolid Perſon ſtep to him, as I remember, his Name was *Judgment*; and having firſt fixed his Eyes upon him, and viewed him for a conſiderable time, he ſpake to this, or the like purpoſe; Sir, I am ſomewhat concerned to ſee you in ſuch a dreadful and deplorable Condition, and

I would fain be instrumental for the helping you out of it: I must acknowledge, that of all Men in the World, I have been the most mistaken in you; for the truth is, I did verily believe you to be in as good a Condition as any Man living and flattered my self into an opinion, that as you were blessed with Outward and Temporal Felicity, so you were in a safe and sure way to obtain Everlasting Happiness; nor had I yet been undeceived, had not the Son of the Blessed, who is by Virtue of his Mediatorship, made unto us Wisdom, as well as many other Precious and Necessary things without which we can never be happy, darted the Beams of Divine Light into me, and by those enlightning Rays inabled me to take a clearer prospect of your Condition than ever I did before, whereby I plainly perceived, that your Condition was far worse, and more dangerous and dismal than I ever imagined; but I must tell you for your Comfort, that at the same time wherein I received this discovery of your danger and misery, I received likewise information of your Remedy too. At which Words methoughts the Man suddenly revived and looked chearful, as if

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the Power and Efficacy of some rich and reviving Cordial had raised and exhilerated his drooping Spirits; and chased away those disponding thoughts which till now had filled his fearful Breast with Horror and Despair: And he cried out, Oh Sir, if you do that, I shall esteem you the best Friend I have in the World: Pray what course must I take to prevent my being Miserable for ever? Sir, *said he*, your only way to prevent that, and to secure your being Eternally happy; is immediately to fly for your Life, (for if you stay here, there is no probability to prevent your Ruine,) and go on Pilgrimage to the *Celestial Paradise*; for in the way thither there stands a City, the Name whereof is *Refuge*, and it is appointed and ordained by the Eternal, to be a place of shelter for all those, who finding themselves pursued by the Avenger, will fly into it; and he hath freely promised, upon the Word of his Omnipotency, that from the very Day and Hour of entrance thereinto, we shall be Eternally safe from the Avenger; nay, hath assured us, that the Avenger himself shall thereupon become pacified, that his heart shall be mollified towards us, and his indignation against

us be appeased, and that he shall put on Bowels of Compassion, and Cloath himself with the Love and Tenderness of a Father towards us, when speaking to us in the most Melting and Compassionate manner, he shall declare that Fury is not in him, but Favour and Friendship, Love and Good will is all that we may now expect to find from him; that he would Cloath and Beautifie our Soules with Holiness, and Inrich them with the Inestimable Treasures of Glory and happiness, bestow upon them the refreshing Dews of Heaven here, and the fulness of it hereafter? by which sweet and Comfortable Words, he shall effectually perswade us to lay hold of his strength, and make Peace with him Promising, thereupon he will become a Sun and a shield to us, that Infinite Love, and Divine Goodness shall be our Inheritance, and Omnipotency it self our Portion: Now the Gates of this City stand open Day and Night to give continual Entrance to any who fly thither.

But Now, if ever you expect entrance into this City, you must consent to the being stripped of all those abominable Rags and filthy Garments wherewith you are now Cloathed; and you must

must lay down all those Lusts and Corruptions, which for the sake of an Imaginary Happiness you have fancied in them, you have hitherto with incredible Pains and Industry, always carried about with you, and indulged them in your Bosom; but now must relinquish them for ever, and abandon and turn from them with the greatest hatred and detestation imaginable; nay since they have Traiterously opposed your subjecting your self to the Son of the Blessed and would not have him to Reign over you, you must bring them before him, that he may slay them: This indeed is hard and irksome to Nature, and you will find some difficulty in the Performance thereof; but yet, assure your self that this must be done, or otherwise you will be Eternally undone. Oh therefore, let me pravaile with you to consent to, and resolve upon the performance hereof. Consider I pray you, did not the Eternal part with his own and only Son for you, and will you then be so ungrateful to deny the parting with those Wretched and Cursed Companions for him, which if not parted with, will infallibly betray your everlasting Ruine, and Precipitate you into the deepest Place of the Burning Lake? I say again,

let me perſwade you to this, or elſe ſit down ſatisfied, and content your ſelf to ſpend your time in Mirth and Folly, and your Eternity in Pain and Miſery; and therefore pray reſolve what to do, and let your Debates come to a final iſſue.

Whereupon I ſaw a third Perſon come to him, who ſeemed to be of a far more brisk and Aiery Complexion, than the two former, telling him, that he had diligently liſtned to all the foregoing Diſcourſe, and found himſelf wonderfully pleaſed and delighted therewith, verily believing, that at the very ſame inſtant when, and by the very ſame Act of Grace whereby the Son of the Bleſſed darted the Beams of his illuminating Light into Mr. *Judgment*, whereby he plainly ſaw and diſcovered his Miſery, together with the way and means whereby you may, *ſaid he*, be ſaved from it: He darted into me likewiſe, a ſenſe and feeling thereof, making me to Sympathiſe with you, and incline to help and aſſiſt you in the performing the hard Task, and the carrying you over all thoſe Difficulties Mr. *Judgment* hath Deſcribed, for I aſſure you, that *I* begin to think ſo well of the Journey, that if you will undertake it, I will

go

go along with you and assist you with Legs wherewith you shall Walk and Run therein; Nay, to encourage you the more, I promise and ingage my self to furnish you with Wings for the inabling you to sore aloft and fly above the Clouds. The extraordinary Promises this Gentleman made him of Assistance begat in me a more than ordinary Curiosity to Inquire his Name, and I was answered by some who knew him, that his Name was *Affection*.

And now methoughts I heard *Conscience* begin again to round in his Ears, the greatness of his danger, the necessity of his escape, and the incouragement he had received from those two Persons for the attempting thereof, demanding what he intended to do. You may be sure Sir, *reply'd he*, that by this time I am weary of this dreadful and dismal Condition wherein I now am, hanging as it were between Heaven and Hell, without being able to discern to which of the two places I am most inclined, nor can I possibly discern if Death should now put a period to my Life, which of them would be my Eternal Home, and therefore you may well imagine, that I am not without some in-

clination to go on Pilgrimage to the *Celestial Paradise*; but there is a certain Person in the World whose consent I must first obtain for my so doing, or else I must still remain as I am; for the truth is, without his consent to, and help and assistance therein, I can neither begin nor perform my Journey; and yet I am afraid he will not be perswaded to consent to, and assist me therein, for I have found him by woful Experience to be a cross, stubborn, ill-natured fellow, being naturally inclined to oppose and hinder every thing which is good, and by Custome inured to the Practice of that which is evil.

Pray, *said* Conscience, who can that be with whom you maintain so near a Correspondence, that without his consent you will not be happy. It is, *reply'd he*, one whom you know very well, and I think you have some kind of acquaintance with him, and when I have told you his Name, I believe you'l be of my Mind, his Name is *Mr. Will*, and I am confident that you know him to be both a Wilful Headstrong Person, strongly bent against any thing that is good, especially against this Pilgrimage, and likewise, that he hath such an absolute

Power

Power and Dominion over me, that I can do nothing without his Consent. Then said *Conscience*, if that be the Man you spake of, I acknowledge there is a great deal of truth in what you say, yet I tell you again, you must not make use of this as an Argument for your delay, lest ruine suddenly overtake you, and you Repent when it is too late, and there be no Remedy: You must send for him, and see if you can get him to consent, and let your two Friends, *Judgment* and *Affection*, Discourse with him, and see if they cannot perswade him to a Compliance.

Whereupon I saw him return all alone by himself, and being curious to know what he was going to do, I followed him, and saw him enter into a secret place wherein he concealed and hid himself from my sight, and indeed from the view of every Mortal, which made me the more desirous to inform my self what he did there; to which end, methoughts I crept as near to the place as possibly I could without being discovered, and withal I observed a profound silence, lest otherwise peradventure I might have been an unhappy Instrument to disturb him in his private Meditations: Being thus seat-

ed, I hearkened diligently if I could hear him ſpeak; but notwithſtanding all my diligence he ſpake ſo low, that by that means and my diſtance I could not hear much, only ſometimes when he was more earneſt then ordinary, he would exalt his Voice a little, and then I could hear him Expoſtulate after this manner: Lord thou haſt Convinced me, Oh that thou wouldeſt Convert me too? Thou haſt given me a ſight of my Sin, Oh that thou wouldeſt give me a hatred and deteſtation of it too? Lord; that my Soul may abhor and loath it, and that I might loath my ſelf becauſe of it? Thou haſt by the Terrors of thy Law made me afraid, and by the Threatnings of thine Anger, and the Thunderings of thy Fury haſt made thy Wrath and thy Juſtice terrible to me; Oh that thou wouldeſt now by a Powerful and Effectual Appplication of the Promiſes of thy Goſpel, make my Soul to hope in thy Mercy, rejoice in thy Love, and triumph in thy Favour? Thou haſt given me a Sight of a Saviour; Oh that thou wouldeſt give me an intereſt in him too? Now thou haſt ſhewn him to me; Oh let me not be put off without him, and ſince there is ſuch a Remedy provided, let not

my

my Soul perish for the want of it; since there is such Balm in *Gilead*, let not my Wound prove incurable, and since there is a Physician there; Oh, oh, that my Soul may be healed and recovered by him.

I am weak and feeble, ready to faint and perish, and thou hast told me that he is willing as well as able to heal me; Oh make me willing to go to him? Thou hast said, thy People shall be a willing People in the Day of thy Power; Lord Exert thy Power in me, and make me willing to go to thy Son, since thou hast made him willing to receive me? Thou hast in the Gospel made a free Offer and Tender of him to me; Lord make me willing and able to accept of it and imbrace it, by receiving him into my Soul, and the making a Compleat and absolute Surrender and Resignation of my self unto him.

Lord thou hast informed my Practical Judgment, and caused Light to shine into my Understanding, and thereby in part cured that Blindness and removed that Darkness wherewith they were naturally filled, making some of those Scales to fall off which Original Corruption at first drew

drew before them, and Actual Transgression hath since thickned and increased, until at length they were extended over the whole Surface, and rendered it not only Dark, but even Darkness it self: Thou hast awakened my Conscience, and in part cured it of the Plague of Hardness and Unfaithfulness; and thou hast moreover regulated my Affections, and reduced them to better Order and Obedience. And now, O Lord, hast thou done all this for me, and yet shall I have no benefit thereby? Hast thou brought to the Birth, and wilt thou not give strength to bring forth? Shall it stick here? Wilt thou give me a glimpse of Mercy, only to make me the more sensible of future Misery, and afford me a prospect of thy Love, only to let me know I am not an Object thereof? Hast thou given a view of Heaven, only thereby to precipitate me the deeper into Hell? Indeed if all this should be, yet I must acknowledge that thou art Righteous when thou Judgest, and Just when thou Condemnest: But Lord, so long as there is so much Merit in thy Son, and Bowels in thy Love, I will still hope in thy Mercy, and from thence plead with thee for the finishing that

Work

Work which thou hast graciously begun in my Soul? Subdue my Will as well as inform my Judgment, and cure the Stubbornness & Rebellion of the one, as well as the Blindness and Darkness of the other? And as thou hast Regulated my Affections to Love and admire thee; so bring my Will to comply with, and make choice of thee? Make it willing to consent to, and acquiesce in that admirable contrivance of Saving me by Jesus Christ? Lord display the Riches of thy Grace, and the Glories of thy Love so effectually before it, that it may be sweetly perswaded and allured to a Complyance; Oh that by a Discovery of the freeness, fullness and redundancy of thy Grace, thou wouldest draw and attract it to thee, for hereof I am Confidently assured, that if thou dost begin to draw, my Will can do no less than follow after thee.

And now his Voice beginning to be low again, I could hear him speak no more, only I could sometimes hear him Sigh, and now and then breathe forth an imperfect Sentence, as, Lord how long; or, Oh when wilt thou come unto me, &c. When he had done, he came out, and I saw him go into a little Walk not far from the

place,

place, as soon as he came there, he met with *Will*, *Judgment*, and *Affection*, and so they walked together, and as they walked, he began to break the Matter to Mr. *Will* thus, You know, Sir, *said he*, that you and I have for a long time been loving friends and Intimate associates, have maintained an exact Correspondence, and with equal consent have spent our time in Sin and Wickedness: Raised an unreasonable Rebellion against, and maintained an unlawful War with our Soveraign, and that with such a prepostrous Ingratitude and amazing Folly, Madness, and Foolhardiness; that we have taken the very Mercies which we received from him, and made Weapons of them wherewith to fight against him, and in the mean time laughed at our own Danger, and sported with, and made light of his Power; nay, we have even run upon the very Bosses of his Buckler, and played at the Mouth of his Roaring Cannon; and although sometimes he hath laid hard at us, yet we have refused to yield, and when he hath offered us a Truce, and proposed Terms of Reconciliation, we have scorned them; and yet you cannot but be sensible that he hath infinitely the odds of us, for the very

very Ground whereon we ſtand to fight, is full of Pits and Snares, and Incommodated with a Thouſand Inconveniences, beſides which it borders upon an Unfadomable Precipice, on the very Brink whereof we have frequently played, and ſported our ſelves with the Rowling Fire, and Unquenchable Flame wherewith it is filled: You know likewiſe that our Feet frequently ſlipt, and we had both of us like to have fallen into it, eſpecially one time, when, if you remember, we were brought down to the very Gates of Hell, and the ſhadow of Death covered us, it was only the Effect of Divine Patience that we then eſcaped it; but now I am Informed, (nay and I am ſure it is certainly true too) that our Soveraign Armed with Fury and Revenge, is Marching againſt us, and is reſolved to tumble us down into the Pit, as a Reward of our Treaſon and Rebellion againſt him; to prevent which, and in order to the making my Peace with him, I am Adviſed to fly to a City that ſtands in yonder narrow way, the Name whereof is *Converſion*, and I think they ſay the Name of the City is *Refuge*, through which lieth the way to Celeſtial Happineſs; they give ſuch an admi-

admirable Description of the City, and such Convincing Reasons why I ought to repair to it, that I am inclined to yeild to their perswasion, and in regard there is so neer a Relation between us, I would fain have you to go with me; *nay* I can not go without you; and therefore, pray Sir, be so kind to your self and me, as to consent to go with me; for the truth is, I must not I cannot, I dare not take a denial from you. When he had done, *Judgment* and *Affection* seconded him, laying down divers weighty and excellent Arguments why he was oblidged to comply with a Motion founded upon such admirable Reason, and by the Complying with which he might reap such an extraordinary advantage.

I perceived by the Countenance of the Man, that the Lectures which had been read to him were very distasteful and unpleasant, and no way suitable to his Corrupt Inclinations; for scornfully throwing up his deformed and Miss-shapen Head Rowling about his Luxurious and Adulterous Eyes, and holding up his Stubborn and Rebelious hand, he began to Huff and Hector at a strange Rate, and cried out to them after this manner.

Pray

Pray, Sirs, leave off your Canting, away with your whining, I cannot indure it; if you love me, give over your Importunities, and let me alone, leave me to my Sensual Delights, and the Pleasure of my present Injoyments, for I assure you, you shall not prevail with me to part with or relinquish them. Tell not me of Danger; I see none, fright me not with *Topher*, I feel it not; nor terrifie me with your Stories of Infinite Justice and Divine Vengeance, for I fear them not; you shall impose none of your Melancholly fancies upon me, nor will I believe any of your Chimera's; you tell me of a Strange kind of Happiness, you know not where nor when; you tell me of strange kind of Horror and Torments, but where, or what they are, you know no more than my self: You tell me likewise of Death and Judgment, which indeed is of most weight with me, and I acknowledge my self most affected therewith; because I have Daily Objects of Mortality before my Eyes, and the very Emblem or Effigies of Death is frequently represented to my view in the Death of my Relations and Friends; nay, the fading Flower, and the withering Grass read me perpetual Lectures of my frailty;

and

and the Tolling Bell often brings News, that the Destroyer is abroad, and terrifies me with Alarms of his approaching towards me; but yet this also seems at a great distance, for Death is not yet come within view of me. I am young, and in my strength, and injoy the Greenness and Verdure of my Youth, the Prime of my Days are not half spent, and I have many Years to pass over before I arrive at Old Age, some of which, at least I resolve to spend in my present Courses, and lay out on my sinful Dalliances; its time enough to repent hereafter, when I have satisfied my Soul with Pleasure, and glutted my self with the Creature, then I will begin to think of Heaven; for I think, that when Death, Judgment, and Eternity, with the other terrible things whereof you tell me begin to mend their pace, and make more speed in their Approaches towards me; it will be the fittest time for me to fly to this City of *Refuge*, and till then, pray let me alone, for I am yet free, and am resolved not to bring my self into a Voluntary Bondage.

Having given this cross and untoward Answer to what they had proposed: He turned about, and was going away in a

Rage

Rage, but methoughts I saw *Judgment* lay hold on him, and cry, pray Sir turn again and let us Debate this Matter with a little more Consideration and less Partiality, lay aside your Heat and your Prejudice, and attend with Patience to what we have further to offer, and when you have heard it, then Judge of it with a Mind, not Predetermined against it, but resolving within it self to be Convinced by it, and yield to it if it be backed with sufficient Authority, by its agreeableness to & Correspondency with the Rules of Scripture and Reason.

I perceive that what we have Proposed has angered you, and put you into a fume; but pray sit down and consider a little, whether notwithstanding all that Confidence and Fearlessness you have expressed, and that Couragious and Heroick temper of Mind you boast your self to be the Master of, you can indure without any kind of Concernment or Grief to think of being everlastingly shut from the presence of the Eternal, and Banished the Beatifical Vision of his Face: Can you take Pleasure think you in being for ever Banished the Presence of the Lamb, whose Person is so Comely and Glorious, and his Face

Cloathed

Cloathed with such admirable and ravishing Smiles, that it contains in it, and conveys unexpressible Pleasures and Delights, and inconceivable Joy and Consolation to those happy Persons who are admitted to the beholding and contemplating thereof: Can you, I say, indure to think of the loss of all this, together with the loss of the Company of the Holy Angels and Glorified Souls, who there Celebrate an Eternal Marriage, and keep an Everlasting Sabbath: And being raised to the highest Pinacle of Admiration and Joy, with Exalted Voices and a Divine Harmony, sweetly Sing forth, and perpetually Breathe out their Praises and Adorations of him, who having died for them, and washed them from their Sins in his own Blood, hath now made them Kings and Priests unto God, & to himself for ever. Or, admit you can think of all this without being concerned or grieved for your loss; yet tell me, can you as easily indure the Vengeance of Eternal Fire? Are you willing to exchange your stately House, your pleasant Fields, and your delightful Orchards for everlasting Burnings? Can you consent to have your Merry and your Jovial Company, which you now keep, ex-

change

changed for that of the Damned; or those Musical and Harmonious sounds wherewith you are so much delighted, for the Hideous roaring, and dismal Out-cries and Shrieks which the Extremity of their Pain, and the Depth of their Despair extort from them? Are you willing to have that Sweet Air wherein you now breathe, and which you suck in with so much complacency, converted into the Nauseous and Offensive Fumes that flow from burning Brimstone, or to have this Pleasant Light, and Delightful Day which you now injoy, turned into an Eternal Night? What think you, will a Burning Oven, or a Glowing Furnace be an easie Lodging for thee? canst thou feed upon devouring fire, and satiate thy Thirst with Boiling Oyl? or canst thou swallow Scalding Lead, and Drink down Burning Brimstone with as much eagerness and delight as now thou doest Wine in thy Rioting and Drunkenness? Thou now accountest the Duties of Religion hard and unpleasing; how then wilt thou suffer all those Torments? Thou now derideſt Hell as a Scare-Crow, because thou hast not felt its Pangs, nor met with any, who having made their escape thence, could with their Flaming Tongues relate

to

to thee the Terrours thereof; but whatever it seems to thee now, Oh how will it appear to thee then, when thou findest thy self really sinking, and the Day is come when thou must actually descend into it, and feelest thy self wrapt up in the Flames of it: Oh how terrible it will then be to thee, when thou must bathe thy self in a Sea of Wrath, and Welter out thy Eternity in a Burning Flame, without being able by all thy Crying and howling, complaining, and lamenting, to prevail for one drop of Water to cool thy Flaming Tongue, or obtain the least Mitigations of the extremities of thy Pain and Torments: Oh think with thy self how will thy Fleshly Delights, and Dalliances wherein thou now indulgest thy self, relish with thee then, when they are thus seasoned and sauced.

Methoughts at this Discourse I saw him begin to shrink, and could perceive him to shake and tremble exceedingly, crying out, Oh Sirs, what shall I do to be saved? you have by this Discourse very much awakened me out of the deadly Sleep, and Fatal Letharge whereinto *Lucifer*, by the consent of my own wretched and deceitful (as well as deceived) Heart, had hushed

me; you have convinced me of the danger and dreadfulness of my Condition, and now I am freely willing, and give my consent that he should go on Pilgrimage, and promise that *I* will bear him Company, and assist him in his way to *Celestial Paradise*, and to morrow we will begin our Journey thither.

Having thus prevailed with *Will*, and got his Consent to go on Pilgrimage, the time likewise being so very near wherein they were to set out towards the Place where his Blessed Redeemer Resided, and kept his Celestial Court: He went away wonderfully pleased, being in a kind of Rapture upon the account of his Victory, and the Happiness he expected as the Consequence thereof; and methoughts I could do no less then rejoice with him too. But as *I* lifted up *my* Eyes, *I* espied a certain Person coming towards the Place where we were, and *although* when *I* first espied him, he seemed to be at so great a *distance*, that *I* could but just discern him, yet he came forward with such swiftness, *that* in less *time* then a Minute he *was* got just by the place where the *Man* stood; his Person *was* so deformed and ugly, and his Countenance so grim and

terrible, that I presently fancied he was no Mortal, but rather some Malicious Devil, who envying that any should be happy, since he was Damned to be Eternally Miserable, for when I looked earnestly upon him, I could perceive a kind of Blew Sulphury Flame come out of his Mouth, and he breathed Fire out of his Nostrils as out of a Furnace, the Smoke whereof infected and putrified the very Air, impregnating it with such an offensive and Sulphury smell, that it almost suffocated me, and his Eyes seemed to be so swelled with Fury, that they were ready to burst, and as they rolled about, they sparkled like a Burning Coal, threatning Ruine to all upon whom they were fixed: Well thought I, this poor Man is beset by this Fiend, what will he do, or how will he defend himself against him, how will he be able to grapple with him, since he is so strong and powerful, that he did in the very first Battel that ever he fought, after his coming into the Infernal Regions, by his own proper strength, without any kind of help or Auxiliary Forces, overcome and Conquer the whole Humane Race, yea struck them Dead, and laid him at his feet at the very first blow

blow. And Holy Writ terms him the *Power of Darkness, and the Prince of the Power of the Air*. Besides if he could defend himself against his Power and Strength, so that he could not overcome him by open Force, yet he is so great a Politician, and Master of so much Subtilty, that his Devices for the Ruine of poor Mortals, are innumerable, and his Wiles for the wheedling and Wiredrawing them into his destructive Snares, so many and various, that without an extraordinary care, and continually watching and eyeing of them, it is impossible for the most careful and prying Soul to trace or discern them, for if they neglect their Watch but an hour or two, they unawares fall into such a Labyrinth, and find therein so many Crosses and difficult Paths, wherein are so many turnings and windings, that they find it the most difficult and intricate matter imaginable to get out again; and some never find the way out, but are lost therein for ever. Now methoughts, I said to my self, alas, poor Man, what wilt thou do, how wilt thou be able to resist this Strong, and this Subtile Adversary, since thou art but a poor thing, but just now, nay hardly yet escaped out of his base and

ſlaviſh *Vaſſalage*, and haſt not had time to recover thy Strength, make Proviſion of Forces for thy Aſſiſtance, or caſt up *any Breaſt* Works to defend thee from his Aſſaults; and juſt as I had done ſpeaking theſe Words, I ſaw him lay hold of the Man, and with a furious Countenance demand of him what he did there, why he *was* not with the *Company* he was wont to keep? and many ſuch like Queſtions, telling him he was *a Traitor*, *a Rebel*, *a Schiſmatick*, *a Puritan*, *a Preciſian*; that he was *Headſtrong*, *a Stubborn*, *Diſobedient* to the Church, and what not; and therefore ſaid he, *I command* you upon your Allegiance to go back again, and wholly lay *aſide* all thoughts of the Pilgrimage you had deſigned, for *I* will aſſure you its a very ſilly Contrivance to forſake ſuch pleaſant *Company*, and relinquiſh ſo Sweet and Pleaſant Injoyments whereof you are already in preſent poſſeſſion, for ſomething which you have never ſeen, felt or enjoyed, and ſo cannot poſſibly be aſſured that they are certainly true, or ſuppoſing them to be true, yet there are ſeveral Diſcouragements attending your Pilgrimage to *Celeſtial Paradiſe*, which are ſufficient to diſſwade any Wiſe and Conſide-

rate

rate Man from attempting of it. As First, you'l meet with but little Company upon that Road, and what you do meet with, will be but mean and odd kind of Persons, you will find them all peevish and Froward; some Loose and Scandalous; others Riggid and Censorious, ready to catch at, and quarrel with you for the meaneſt trifles; you will likewiſe, if you proſecute your intended Journey, ſubject your ſelf to abundance of Perils and Dangers; therefore, pray go back to your Company: There is at the Tavern in yonder High way a meeting of ſeveral of your *acquaintance* to Drink Healths, and Huzza's: *I charge* thee to go thither to them, and by imploying thy ſelf in thoſe Exerciſes *wear* out of, and Baniſh from your Mind thoſe idle *Fancies*, and Groundleſs Whimſies which hath of late crept into it: There is likewiſe a little further, *about* three or four ſteps beyond the *Tavern* a ſpacious *Theatre*, where there will be a Comedy Acted this Afternoon, being *exactly* at three of the Clock; *I Command* you to go thither likewiſe for the ſame purpoſe; ſo that you *may* ſee all *my Commands* are eaſie to be *performed* agree exactly with your Na-

tural Inclinations, and afford as much pleasure and satisfaction to your self as advantage to me.

It's true, *reply'd he*, you have ever pretended to a Soveraignty over me, and have with a Tyrannous and Arbitrary Insolency commanded my Thoughts, and disposed my Actions, and it is as true, that I have yielded an absolute Obedience to all your Commands; made my self a Slave and Vassal by the doing your Drudgery, and provoked my Rightful Soveraign against me, only to gratify your Hellish Revenge, and give you an opportunity of insulting over the Wretch you have by your Subtilty and Malice made Eternally miserable: Yet I absolutely deny that ever you had any true and rightful Power over me, but you were a cruel Tyrant and Usurper; nor had I any power to dispose of my self to you, but was guilty of as great Usurpation in suffering my self to be so imposed upon, as you were in attempting it, since I was His, by Infinite Obligations. Besides I am informed that your Work, as hard and difficult as it is, will be rewarded with nothing but Death; wherefore I found my self constrained to leave your Service, and enter

my

my self a Servant to the Eternal, who is my Leige Lord, and do resolve to continue for ever, in defiance of thee and all thou canst do. Hereat methoughts the Fiend stormed exceedingly, and with a fierce and terrible Countenance, he roared in a most hideous Manner, breathing forth immediate Ruine and Destruction to the poor trembling Wretch, if he did not yield, so that I looked when he should be Slain and Trampled under Foot by his proud and insulting Foe. But whilst I stood thus doubtful what would be the issue of that great Combate; lo as I looked earnestly upon them, I saw the poor thing pluck up his Courage, and very nimbly draw a Sword which he had formerly received out of the Sacred Armory wherewith he began to lay about him, wonderfully, crying, Oh, *How shall I do this great wickedness, and sin against God?* and charged so home upon his Adversary with that Sword, that notwithstanding all that Force and Strength wherewith he made resistance, he found himself under a necessity to give back and flee; whereby I perceived that what is said of him in Holy Writ, is certainly true; *Resist the Devil, and he will flee from you.* And now

methoughts I saw the Man look very chearfully, and discover much briskness and agility in his walking, as being in a Rapture of Joy for his Victory; but as I afterward perceived the Fiend by this means took advantage against him, for seeing his Enemy fled, and himself become Master of the Field, he was now more secure, being altogether void of any dread or fear of his adversary's rallying again, when indeed he only retreated to take breath, and contrive some new Stratagem for the renewing the Battel with better advantage to himself; wherefore I saw that when he was got a little way out of sight, he made a stand, and having pauled a little, he turned about, and presently advanced towards the late Victor, whose thoughts were so taken up with his Conquest, that he never saw the return of his Adversary; whereupon I heard him say thus to himself; well now I have him sure enough, he overmatched me in Strength, by reason of his Sword, the keenes whereof I cannot indure, nor have I any Armour that will defend me from the *Fatal* Effects of it, when it is wisely used by those that *have* it; but I shall overmatch him in *Craft*, and bring about

about that by Subtilty, which *I* could not do by Violence. *I began* now to wonder in my self, what Method he would take next in Assaulting *him*, but he soon resolved *me* by putting his Device in practice; and first *I* saw *him* beckon a Person who was in the Mans *Company* (*I* think they call *him Phansie*) to *come* to *him*, he presently went upon the first call. Well Friend, *said he*, you and *I* have been old Acquaintance, and we have been always very familiar together, upon which score I make bold to desire your Company at this time; to acquaint you how you may do me an extraordinary kindness, and I request your ready indeavour to accomplish it. You need not question it, Sir, *reply'd* Phansie, for I am naturally inclined to Froth and Vanity, and am in my Element when Actually imployed in your Service, wherein I have found more sweetness then in any thing else whatsoever. I am glad to find you so plyable, said the Fiend to him, and now therefore I will tell you the thing I would have you do for me; you see that Man which walks yonder is turned Rebel against me, has cast off my Power and Authority, and is removing himself and all that

he has quite out of my Territories, intending to go and settle himself in *Celestial Paradise*; I know that if ever he get within that place, he will be far beyond my reach, and there will be no possibility of ever coming at him, or revenging my self upon him, and therefore I resolve to use my uttermost indeavour to withdraw his thoughts from thence, and prevail with him to return to his former Pleasures and Delights. I know likewise, that the chief Man with him is one Mr: *Heart*, I think they now call him Mr. *New-Heart*, although when they were both in my Service, this *New-heart* was then an Old Man, he was then very familiar with me, and I made him my Confident, and one of my Council; and he used to lodge me in his best Room; but of late he is grown wonderful shie, and will not by any means come at me, nor suffer me to come at him, but I know that you have so much Power with him, and such an influence upon him, by reason of your intimacy and Familiarity, that you can prevail with him to do any thing; and if I can draw him over to my side, he will bring the rest along with him. Now therefore take these fine, sweet and pleasant things

which

which I now give you, and lay them just before him, and let them be displayed by you to the best advantage, and by the strength of your imagination the injoyment of them must be represented as the best and most desirable Happiness he can possibly obtain: And now, Sir, *said he*, if you will undertake it, and do your best for the performing of it, I do not question but I shall succeed and reduce him to my Obedience again. Now I understood that the Man was altogether ignorant of this Conspiracy which was thus strongly Combinated against him, nor did he in the least perceive the Snare which was thereby laid for his Eternal Ruine, which made me burst forth into the following Lamentation for the dangerousness of his Condition. Alas poor Man, *said I*, I find thee to be in a far worse condition now then thou wast before, although then it *was bad* enough with thee, for thou hast not only a Strong and Subtile Adversary to fight with, but thou hast those about thee too, who Conspire to betray thee into his Hands; and that which is yet more sad, and I fear will prove more Fatal to thee, is that thou art ignorant of all this, and so in the more danger of being insnared and ruined thereby.

Pha

Phanſie being thus inſtructed, went his way, and managed the buſineſs ſo finely, that Mr. *Heart* was intoxicated therewith; whereupon I ſaw the Fiend ſend one of his Companions, whoſe Name as *I* underſtand was *Aſmodai*, to lay ſome pleaſing Object in the Mans way, in hope that he would be taken therewith, and accordingly he having planted himſelf in a certain way through which he knew the Man would paſs; he dropt down ſomething juſt before him as he paſſed by; it is not convenient for me to tell you what it was, but thus much I may adventure to tell you, it was ſomething which he had formerly been very much in Love with, and was ſo ſuitable to his Temper, bore ſuch an exact reſemblance to his Complexion; and was ſo ingrafted into, and interwoven with his very Nature, that you would have taken it for an Eſſential part thereof; when he Firſt ſaw it, he gave a little ſtart, ſeeming much amazed to find it there, concluding as I underſtood, that he had left it ſo far behind, that he ſhould never have ſeen it more; after a little pauſe he turned his Head away and would not give it a look, but went forwards as faſt as he could.

Well

well, thought I, this Man will not be so easily insnared as I was afraid he would have been; but I was not long in that Mind; for I found that notwithstanding his seeming resolution at first, yet he began to flag and yield, for although he turned away from the Object it self, yet Mr. *Phansie* so ordered the matter, that he had the perfect Image and Idea of it continually before his Eyes, and imprinted so firmly in his Mind, that he could not possibly raise it out, and remembring the former Love he had for it, and the sweetness of those Pleasures the injoyment thereof had yielded him, he began to find himself somewhat pacified towards it, and his indignation against it to cease; whereupon he first admitted it into his sight, then adventured to play with it, and at last (although not without some reluctancy) he consented to a perfect Reconciliation, and admitted it to the same familiarity and indearness wherewith he had formerly imbraced it, and so fell insensibly into the Snare which was laid for him by the Fiend, who was as I am informed the Prince of *Darkness* himself. Methoughts I found my self very much grieved and troubled thereat, concluding

that

that he had by this means put an end to all his Conviction, and banished the thoughts of his Pilgrimage to *Celestial Paradise*, fearing left being thus Wheedled into the Labyrinth whereof I told you before, he should be Eternally lost therein, without being ever able to find the way out, or free himself from the intricacies and perplexities thereof; and that which increased my fear, and confirmed me the more strongly in my Opinion, that there was a final period put to all further proceedings in his intended Pilgrimage, was the seeing of him after he had dallied and sported sometime with this lately banished, but now reconciled Darling, turn again to his former Company, and dance with them as eagerly as ever about the bottomless Pit, only with somewhat more Caution than formerly; this made me think of what I had formerly read in Holy Writ, which says of some Persons, *that their goodness is like the early Dew which quickly passes away*: I could not chuse likewise but observe, that how strong soever Convictions are, if the Heart be not really and throughly changed, and the Will subjected to, and melted into the Divine Will, our Sense of Sin, and our dread

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of Danger will by little and little wear off, and we shall become as vain and as loose as ever: Now you must know that this alteration opened the Mouth of *Conscience*, and made him Roar again, and Thunder more loud than ever, Denounceing the Judgments of the Eternal against him now as an Apostate; telling him, that it had been far better for him never to have known the Ways of Righteousness, than thus basely and shamefully to turn out of them again to the Ways of Sin and Wickedness; all which he had learnt to Answer, by acknowledging the truth of what Mr. *Conscience* said, and crying, I wish it were better, and I would I could do otherwise, if I were to begin again I would be more careful, and watch more against the Devices of the Prince of *Darkness*, that so I might not be thus easily betray'd by him into his Snares and Gins; but alas, now it is too late, and having been deluded thus far out of the way, I may as well venture over Shoes over Boots; it is now too late to return, I would to God it were not so. Nay, *said* Conscience, now you talk very foolishly, for the farther you have gone from your Happiness, the more haste you ought to make

in

your return towards it, and the more you have offended that Divine Goodneſs which hath condeſcended ſo far, and ſtooped ſo low as to offer you terms of Mercy and Pardon, Reconciliation and Eternal Salvation; the more ſpeed you ſhould make to Confeſs and acknowledge the ſame, and the more Hearty ſhould you be in your lamenting and mourning over it; and when you have ſo done, then you muſt turn to him, who never, never, never changes, and whoſe Love is like himſelf, an unchangeable and an unalterable Love. Oh that I could do ſo, *ſaid he*, but I cannot, I have now multiply'd my iniquities againſt him, and my Sins are increaſed as the Stars of Heaven, or the Sands on the Sea Shore. What though they be, ſaid one, whoſe Name to the beſt of my Remembrance was *Hope*, who now began to ſpeak, and of whom I had taken no notice till now, they are not too great for Almighty Power to conquer, nor yet too many for Divine goodneſs to forgive, he hath Strength enough to ſubdue all your Corruptions, and Mercy enough to Pardon all your Crimes; your Sins are great indeed, but his Mercies are greater, for they are Infinite; your Sins are ma-

ny,

ny, and increased to a great number, but his Mercies are more, for they are numberless; the cry of thy Sins are reached up to Heaven, but his Mercies are above the Heavens; now therefore take courage and adventure to cast thy self at his Feet, and lie at his Mercy, and do as the Church we Read of in Divine Story did, cry after him, *my Father, my Father*, the hope of my Youth. Oh, *said he*, this is good Council, and I would to God I could do according to it, but I cannot, Oh I cannot do it. Nay then, *said* Conscience, I denounce thee to be a Wicked and an Accursed Wretch, Cursed in time, and Cursed in Eternity, for the great Lawgiver, whose Vicegerent I am, hath declared in the Records of his Law, that *whosoever continues not in every thing that is written in the Book of the Law to do them, is accursed*; and I who being a Witness of, and having Recorded all thy Wicked and Prophane Actions, am impowered with Authority from him to pass Judgment upon thee, do declare that thou hast not continued in all things that are written in the Book of the Law to do them, and therefore thou art the Man which the Righteous Judge of Heaven and Earth hath denoun-

nounced Accurſed; nay, if it be poſſible, thou art more than Accurſed; for firſt, thou haſt not only, not continued in all things written in the Book of the Law to do them, but thou haſt continued in nothing that is written in the Book of the Law to do it; there is not one Command in the whole Book of the Law, but what thou haſt violated and broken; thou haſt wickedly and wilfully acted contrary to all its Rules, and Rebelled againſt every Precept contained therein. And *Secondly*, thou haſt not only done all this, but when the Offended Majeſty of Heaven and Earth, had out of the good Pleaſure of his Will Graciouſly provided a Remedy, in the Perſon of the Redeemer, offering that he ſhould by his Infinite Merits make a full ſatisfaction to Divine Juſtice for the wrong which thou hadſt done, and which was ſo great, that you as a Finite Creature were not able to ſatisfie, any otherwiſe than by ſuffering the Vengeance of Eternal Fire, and that you ſhould moreover upon your accepting of, and imbraceing this offered Redeemer, become reconciled to him, and injoy all the Felicity and Glories of Heaven, you diſdainfully ſcorned and ſlighted them,

rejecting

rejecting the Council of God against thy self; now therefore, if those who are altogether ignorant of this Saviour, and by reason of their living in Heathenish or *Mahometan* Regions have never received the offer of a Blessed Redeemer, are accursed, and must suffer the Sentence of Eternal Damnation: How much sorer Punishment think you, will you be thought worthy of, who have spurned against the very Bowels of Mercy, trampled under Foot the Offers of Pardon, and spit in the very Face of a Tender and Compassionate Saviour. Ah, Sir, *said he*, all that you have said I acknowledge to be true, and it all helps still to aggravate my Misery, and heighten my Offence, and makes my Crimes too great to be Pardoned. But, pray Sir, *said Mr. Hope*, let me prevail with you to cast your self on the Merits of our Saviour, and lye at the Fountain of Mercy. In the Condition wherein you now are, you must of necessity be for ever Miserable, you can be no more if we suppose the worst, that you should not be accepted; Oh therefore resolve, that if thou must Perish thou wilt Perish at the Fountain of free Grace; and if thou must be cast away, tell him whose good-

goodneſs is as large as his power, & knows no other limits than his own Omnipotency, that thou art reſolved it ſhall be upon the very Shore of that Ocean which is ſo full of Mercy, that its Depth is unfathomable, & its Breadth unmeaſurable; and let me tell thee for thy further incouragement, that although thou canſt hear nothing from the Eternal now, but *Vengeance is mine and I will repay it, ſaith the Lord*; *Pſal.* 50. 22. *Iſa.* 57. 21. *Job.* 8. 13. *I will tear you in pieces, and there ſhall be none to deliver; there is no Peace to the Wicked, ſaith my God; and although the Sinner live to be an hundred years old, he ſhall be accurſed; ſo are the Paths of all them who forget God, and the Hope of the Hypocrite ſhall periſh*; yet if you will fly to the City of *Refuge*, and get the Son of the Bleſſed to Interceede for thee; thou wilt then find him ſpeaking to thee in another kind of Dialect, and he will tell thee that he was indeed angry with thee, but his Anger is now appeaſed: he was thine Enemy, but he is now become thy everlaſting Friend; his Hatred, and his Vengeance, his Juſtice and his Fury was to have been thy Portion, but now his Goodneſs and his Love ſhall be thine Eternal Inheritance, you ſhall be an Inſtrument of my Honour

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in this World, and I will make thee a Veſſel of Glory in the other; I will Bleſs you with my ſpecial preſence in thy Soul, and that ſhall both fit and prepare thee for, and be an aſſurance and earneſt of thy injoyment of my immediate Preſence in Heaven, I will teach thee ſo to order thy Converſation aright, that at the end of it I may ſhew thee my Salvation; *Pſal.* 50. 23 the fulneſs of my Son, & the Allſufficiency of my ſelf, ſhall be an inexhauſtible & overflowing Fountain to thee. Now pre-thee tell me, *continued he*, is not all this worth the adventuring for? Yes, *reply'd he*, it is, and Oh that I could follow your Advice, but there are ſo many Diſcouragements, that I cannot adventure, No, *ſaid* Conſcience, then I tell thee that thou art the moſt hardned and impenitent wretch that ever I met with in my whole life; I tell you your danger; Mr. *Judgment* hath informed you how to prevent it, and here is your good Friend Mr. *Hope*, gives you all the incouragement that can poſſibly be expected or deſired to make tryal of his Advice: Pray let me have your Anſwer what you do intend to do in this Caſe, for I muſt not, nor will not be thus put off with delays any longer. A-

wake

wake and rouse up thy self, thou hast been often complaining of, and lamenting thy Base, Vain, and Earthly Heart, and bitterly Exclaimed against thy Sloathful, Lingering, Careless, and Delaying Temper, hast often been wishing that things were, and hoping that they would one day be better with thee, promising thy self that it will not be always thus with thee, but that thou shalt some time or other get rid of thy intanglements, and go thy Pilgrimage; but Oh, what if thou shouldest after all this wishing, and woulding, and hoping, and expecting it to be better with thee, let things run on thus from Day to Day; and so from one Year to another, until thou art surprized by the King of Terrors, and be by him hurried away before ever thou art come to a point, or made any resolution what to resolve on, or hast gotten thy Heart to a through, and a saving closing with the Redeemer; Oh now consider what will become of thee if the Case should be so with thee; dost thou think that thy Golden or Silver Key will open the Gates of Heaven, and shut the Gates of Hell to thee, or purchase thee an Inheritance in the Promised Land; or canst thou be so

Vain

Vain and so Foolish as to imagine that the remembrance of thy ease, thy pleasure, or thy plenty here, will alleviate thy Pain, or procure thee any kind or manner of ease in thy Eternal Dolours, or yield any Comfortable or Refreshing Consolations to thy miserable Soul when it lies *Broiling* upon the Hot and Scorching Coals of Divine Fury, and *Frying in the Burning Flame*. Thou art by this shuffleing and procrastinating Guilty of Monstrous Madness and Folly, and art so Mercilesly cruel to thy self, that the very Angels blush at thee, and are ashamed of thy Brutishness, and even the Heavens and the Earth are Amazed, and all the Creatures stand Astonished at it. This Discourse made him Tremble exceedingly, and very much revived his Convictions again, and he solemnly promised Conscience that he would now resolve to go on Pilgrimage, and promised to begin his Journey on the Morrow, protesting that he did really intend to do as he said, wherewith *Conscience* being satisfied held his Peace for that time. I looked still when Mr. *Affection* should have appeared, and have Contributed something towards so good a Work, since he had formerly been

been so much for, and promised such large Assistance in the performing the Pilgrimage to *Celestial Paradise*, but upon inquiring into it, I found he was wholly taken off, and diverted by the late Reconciled Companion, and so fallen in Love, and taken up with him, that he had not time or leisure to look towards, or so much as think of *Paradise*, but instead thereof, as soon as he saw *Conscience* and the Man was parted, he presently stept to him, and indeavoured to dissuade him from it, telling him what new Delights and Sweetness their Friend *Fansie* had found out in other Objects, especially in that which you wot of, *said he*, to which I perceive you are by his means, together with some little Assistances contributed towards it by my self and Mr. *Heart*, almost wholly reconciled again. And *Phansie* being by, seconded him, Representing and Guilding things over with such Artificial Glosses and Smooth Appearances of Delight and Advantage, that the poor Man was absolutely bewitched and Inchanted thereby, so that he presently forgot all the Terrors of Conscience, and all the Solemn Promises and Protestations he had made but just before

of

of beginning his Pilgrimage the next Day which made me think of what I had formerly read in *Drexelius* his excellent Treatise of Eternity.

I will to morrow, that I will,
I will be sure to do it;
To morrow comes, to morrow goes,
And still thou art to do it;
And thus Repentance is deferr'd
From one day to another,
Until the day of death doth come,
And Judgment is the other.

But yet the free Grace and Goodness of him whose Name is *I am*, whose Love is unchangeable, and Mercy so unsearchable, that it is past finding out, *Exod.* 8. and who doth whatsoever he pleases, being moved & inclined to do all that he doth, Eph 8. only by the Dictates of his own Counsel, & the good pleasure of his Will, would not suffer it to be so with this Man; resolving as I did perceive, that the Prince of *Darkness* should not make a Prey of him, nor would he permit him to erect Trophies of Honour and Triumph to himself upon this Mans Overthrow and Ruine; notwithstanding the poor Wretch himself

was freely willing to be a Slave and Vassal with quiet, rather than be a King with some little hazard and danger, in the Way through which he must pass to his Coronation.

Wherefore he sent *Boanerges* to him again, Commanding him to Preach another Lecture about the danger and dreadfulness of his Condition, and to denounce Judgment against him, if he did not immediately Repent, and fly to the City of *Refuge*: Having received this Command, he presently obeyed, and thus he began:

Thou Wicked, Vile, and Miserable Wretch, *said he*, that hast been so ungrateful as to slight and refuse the Offers of Mercy and Pardon, and hast like an hardened wretch, made the Son of the Blessed, whose Countenance is White & Ruddy, and his Person altogether Lovely, being the chiefest of ten thousands; (*Cant.* 5. 10, 16.) and in point of Excellency, infinitely beyond Comparison, stand knocking at thy Door, Intreating, Perswading and Wooing thee for admittance into thy Heart, and a Grant of thy Love, until his Head was wet with the Dew, and his Locks with the Drops of the Night: The Prince of Peace will shortly therefore appear against thee as

a Raging and a Devouring Lion, and ſhall come from Heaven with his Mighty Angels in Flaming Fire, to take Vengeance on thee, becauſe thou knoweſt not God, nor wilt yield Obedience to the Goſpel; (*2 Theſ.* 1. 8, 9.) and ſhall puniſh thee with an everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power; and Oh, how amazing and cuttingly will the very firſt appearance of the Son of Mans coming in the Clouds with Power and great Glory, (Mat. 26. 64.) ſtrike into thy Guilty and Self Condemned Heart, then thou wilt begin with inexpreſſible Grief and Bitterneſs of Spirit to ſigh and ſay within thy ſelf, Oh that ſtrong and Terrible Judge whom I now ſee ſitting down upon yonder Flaming, White, and Glorious, Throne, accompanied with all the Bleſſed Inhabitants, and Shining Courtiers of Heaven, is that ſame Bleſſed Redeemer, and Mighty God, the Prince of Peace, that ſweeteſt Lamb, who did moſt graciouſly pour out his moſt precious Blood like Water for me, that I might thereby have been Waſhed, and Cleanſed, Sanctified, and Saved, and he it was, who ſo fairly and frequently invited and Wooed me with the moſt Powerful and Charm-

ing Arguments, and Tearms of Dearest Love, but only to abandon my Lust, and bid Adieu to the Prince of *Darkness* who vvas my implacable Enemy, and then sought, and hath novv together vvith my ovvn vvilfulness accomplished my utter Ruine; promising that if I *would* give my Consent, he, even he, *would* become my Alsufficient and Everlasting Husband, and if *I* had then accepted it, he vvould novv at this very time have placed an Immortal and Splendid Crovvn of Heavenly Bliss and Matchless Glory upon my Head *with* his *own* Almighty Hand: But Wo, and alas, *I* like a vvilful, foolish, and desperate Wretch neglected this great Salvation, forsook my ovvn Mercy, and so judged my self unvvorthy of Eternal Life, and like a Cruel and Bloody Butcher to my *own* Soul, *I* have inhumanely Murthered and Destroyed my self; and therefore happy *were I now*, if *I* could intreat some Rock to fall on me, or perswade some vast and mighty Mountain to cover me, under the Ruines *whereof I* might lie everlastingly hid from the face of him that sits on the Throne, and from the Wrath of the Lamb; Oh that *I* might now be turned into the Meanest, and Basest,

Baseſt, and moſt Deſpicable Beaſt, might be changed into a Bird, a Stone, or a Tree, or any other thing how Contemptible ſoever: O that I might by all my Supplications and Tears obtain the favour only to Evaporate into Air, or be quite Annihilated, and put into the ſame ſtate wherein I was before ever I had any Being; I ſhould novv account my ſelf Bleſſed and Happy that ever I vvas Born, if I could novv be unborn; Ah that my Soul might novv become Mortal, that I might die in Hell, and not vvelter Eternally in thoſe Fiery Torments to vvhich I am novv to be Damned by a Juſt, and Everlaſting, and an irreverſible Sentence; vvhich Torments are ſo exceſſive and intollerable that I am not able to abide them, and yet ſo certain and infallible, that there is no poſſibility for me to avoid them; I might indeed in the Day of my Gracious Viſitation have eſcaped them, but novv I muſt lie dovvn in Sorrovv, and Eat the Fruit of my ovvn doing; But all thy Lamentings and Complainings, thy Bevvailing and Mourning thy ſelf, nor all thy Supplications and Tears, thy Cryes, nor thy Pravers vvill then avail thee any thing; thy Puniſhment ſhall then be pro-

portionate to thy Crime now; thou now refuseſt to hear the Charming Invitations, and the Melting Intreaties of the Bleſſed Jeſus, and then he will refuſe to hear thine; thou now hardeneſt thy Heart againſt him, he will then harden his againſt thee; thou art now deaf to the Calls of the Goſpel, and the Offers of Grace and Salvation, for which the very Rocks thou calleſt on, and the Mountains whoſe help and aſſiſtance thou vainly implores to fall on thee, and hide thee from the dreadful face of the Judge, and the Penetration of his Fierce and Terrible Eye, ſhall then tacitely flout and upbraid thee for thy folly and madneſs therein, by ſtanding deaf to all thy Complaints, and letting thee Beg, Intreat, and Implore their help in vain and to no purpoſe, and after all thy Reluctancy and unwillingneſs thou ſhalt be compelled to ſtand before the flaming Judgment Seat, and then and there at that moſt impartial, ſtricteſt, and laſt Tribunal give an exact account of every Act of thy Life and Word of thy Mouth, every thought of thy Heart, and glance of thy Eye, and all the Bruitiſh and Impure Abominations of thy filthy Heart, all thy Secret Sins, and Cloſet Villanies,

which

which no Eye ever saw, but that which is ten thousand times brighter than the Sun shall then be disclosed and laid open to the view of all the innumerable inhabitants of Heaven, Earth, and Hell, to thy unspeakable and everlasting shame; thou knowest thy self to be secretly Guilty of many hateful and abhorred Crimes, which thou wouldest not should be discovered for the whole World, or known to any but thy self, or it may be to two or three of those filthy and prophane Wretches, who are thy accursed Companions and Partners therein: but assure thy self, that at that Day all shall be discovered, and thou shalt be display'd and laid out in thy Colours in the face of Heaven and Earth to thine Eternal Confusion. In what a woful case thinkest thou will thy heavy Heart then be, what amazing Terrors and desperate Rage and Despair will then tear and rend it, if it were possible, into ten thousand pieces? Ah, how will thy Spirits faint, and thy Heart sink within thee? How will thy flesh tremble, and thy Head shake, when thou shalt hear the unalterable and irreversible Sentence pronounced upon thee; *Depart ye Cursed into everlasting Fire, prepared for*

the Devil and his Angels; every Word whereof breathes out Fire and Brimstone, Vengeance, and Misery, and every Syllable bites deeper, and terrifies more than ten thousand Scorpions Stings. The very departing from the Glorious Presence of him who is Life it self, were Hell enough; but thou shalt go with a Curse and not only so, but thou must go into Fire, and that Fire must be Eternal and Everlasting too, fed continually with Infinite Rivers of Brimstone, and kept in perpetual Flame and Fierceness by the unquenchable Wrath of the justly Inraged God to all Eternity.

And if the very Pronouncing this Sentence be so amazing and dreadful; Oh, how will thine Heart strings crack, and thine Eyes burst with Tears, when thou shalt behold this killing Sentence, putting into Execution, and feest the Devils Actually laying Hands on thee, and dragging thee from the Presence of the Judge into that Infernal Prison which is to be thine Eternal Abode, and where all thy Imployments shall be weeping and wailing and gnashing of Teeth!

Now I could perceive that this Discourse startled and terrified him more than

than any he had formerly heard, and that which helped to increase it, was his fancying that he felt the Ground sink, and the Earth whereon he stood fall from under him, when turning hastily to see what the Matter was, he thought he saw the Bottomless Pit opening and extending it self to receive and swallow him up; with the fright and amazement whereof he suddenly gave a very great start and ran for his Life, and as he ran, he looked often behind him, as if he apprehended himself still in danger, and was afraid the Hand of Justice was pursuing him to to throw him down into that dreadful place, but being got a pretty way from it, he made a stand, and looking back to see and admire the dreadfulness of the danger he had escaped, and adore that Divine Goodness which had sent him so many Warnings of and Perswasions to flee from it. And now he began to consider with himself what he should do, and wither he should repair for safety. The City of *Refuge*, to which he had been directed, he saw lay up the Hill of *Self-denial*, a Hill very hard and difficult to be climbed up to, and seeing there were several Refuges nearer at hand, and easier

to come at, and with all as much or more frequented then the other, *viz.* The Mountains of *Confession*, *Prayer*, *Amendment of Life*, *Holy Duties and Ordinances*, with divers more which are all Situated thereabouts, he presently fled thither, and took Sanctuary in them, but notwithstanding innumerable others whom he had found there, were altogether in Peace, and injoyed a perfect quietness in their Spirits, being absolutely free from any fears or apprehensions of the Burning Lake, yet he could find no such safety and security as others fancied they did, and he expected he should have found there; but they all cried out to him, Salvation is not in us, nor is Peace with God, or safety from his Wrath and Indignation within our borders, and therefore unless you intend to go through a by way to *Tophet* and perish as certainly as if you had never set a step, or moved a foot towards Paradise, look beyond us, and flee to the only Refuge that can secure you from the Avenger of Blood, who is still in pursuit of thee, and will certainly and suddenly overtake thee if thou stayest here; Oh therefore be advised before he lay hold of thee, and Sheath the Sword of Justice

in

thy Bowels. You may well imagine that the hearing these terrible, unpleasing, and unexpected Lectures, where he expected to find nothing but Peace and Tranquility, and a perpetual safety from that Desolation and Wo which he found himself notwithstanding still subject to, and was threatned and denounced against him with as much terror and fierceness as ever, filled his very Soul with trouble and grief, almost overwhelmed his Spirits with sorrow; the Arrows of the Almighty stuck fast within him, and the poison thereof had almost drank up his Spirits, all which brought him into such inconceivable and inexpressible perplexities, that I can far better conceive of them my self, than I can relate them to you; the truth is, the poor Man knew not what to do, being almost at his Wits Ends, and upon the very Brink and Border of Despair; whereupon I saw him rouse himself and fall more roundly to Work with Prayer and fasting, keeping the Sabbath and hearing of Sermons, frequenting of Lectures and Christian Conferences, and like the Marriners in a Storm, and ready to perish, he cast away and abandoned many of those thing

which hitherto had been pleasant and delightful, but now he found them to be burdensome and dangerous to him: notwithstanding all which, no Peace, Comfort or Consolation could he obtain; for although he followed hard after them, they fled so fast from him, that he could not possibly overtake them; whereupon he began to expostulate with himself after this manner: Unhappy Man that I am, while I remained in my Course of Sin and Wickedness, I could not be at quiet for *Conscience* who harrased me continually to leave my dancing about the Pit, which was as he affirmed (and as I am apt to believe) Bottomless, and novv I have complyed *with* his Advice, I cannot as yet obtain any Peace in my Soul; what can possibly be the reason or occasion thereof? I vvish I have not mistaken the Way which I vvas directed to take, and am got into some other Path vvhich leads not to *Celestial Paradise*, but to some other place, but I certainly think it cannot be so, for I remember that I have alvvays been told by those vvho have been vvell acquainted *with* the Way, and are apointed by the King of the Countrey to be Guides to those *who* Travel thither, that Praying, Hearing the Word,

and

and other such like Holy Exercises wherein I now Employ my self, lead directly towards Paradise, and yet my Heart misgives me that this cannot be the Way, because I remember also that they used to describe the Ways of Paradise to be Ways of Pleasantness, and all the Paths therein to be Paths of Peace; But to the trouble & disquiet of my Soul I can find no such thing by those ways wherein I now am: And then directing himself to the Eternal, *he said,* (*Psal.* 38. and 88.)

O Lord rebuke me not in thine Anger, neither chasten me in thy hot displeasure, for thine Arrows stick fast in me, and thy Hand presseth me sore; there is no soundness in my Flesh, because of thine Anger, neither is there any rest in my Bones because of my Sin, for thou hast brought all mine Iniquities upon my Head as a heavy burden, they are too heavy for me to bear; my Wounds stink, and are corrupt because of my Foolishness, I am troubled, I am bowed down greatly, I go Mourning all the day long, my Loins are filled with a loathsome Disease, and there is no soundness in my Flesh; I am feeble and sore broken, I have roared by reason of the disquietness of my Soul; but thou, O Lord, knowest all my desires, and my groanings are not hid from

thee;

thee; my Heart panteth, and my Strength faileth me, as for the light of my Eyes also, it is gone from me, I am ready to halt, and my sorrow is ever before me, wherefore I will declare my Iniquities and be sorry for my Sin, and I will hope in thy Mercy, O Lord; the sorrows of Hell hath compassed me about, and the floods of desolation make me afraid, the sorrows of Hell hath invironed me, and the snares of Death prevented me; (Psal. 18. 5, 6. & 18. 1. and 31. 3 and 67. 6, 7.) but in my distress I will call upon thee, O Lord, and cry unto thee, O God, thou God of my Salvation, to whom alone is all my desire, and in whom alone is all my relief and succor; direct me, O God, my strength, guide me into the way of Holiness, and lead me into the Path wherein thou wouldest have me to walk: I am feeble, do thou uphold me; my Feet are ready to slip, but do thou establish me, for thou, O Lord, art my Rock upon which I lean and stay my self, thou art my Strength and my Redeemer: I am, O Lord, like a weaned Child, awkward and unskilful to tread in these Paths, which are altogether new and unusual to me, but do thou graciously condescend according to thy promise, to lead me by the Hand, and teach me to go; Oh leave me not until thou hast conducted me into the

Way

way of Life, which leads to the Heavenly Paradise: and lest there should be any thing in me that may peradventure occasion my falling short of that blessed place, do thou enter into me, and search my Heart, and try my Reins, O God, and if thou findest any evil way in me, purge it away with the Blood of thy Son, and guide me into the way everlasting. After this, I saw that he was somewhat more chearful than before, but it lasted not long, for as he afterwards told one of his Friends in my hearing, he had something within him which continually cry'd unto him, Away Man and flee for thy life, for thou art not yet safe from the Avenger, who is yet in pursuit after thee, and if thou escape not quickly, he will certainly lay hold on thee, and thou shalt Perish as surely and much more fatally than if thou hadst never made any one step towards an escape; which did terrifie him exceedingly, and made him rore out, and cry for help to him, who has stiled himself the God of help, and promised to be a present help in time of trouble, saying, (*Psal.* 55. 22.) *In the day of trouble call upon me and I will deliver thee, so shalt thou glorifie me: Cast thy Burden upon the Lord, and he shall sustain thee; commit thy way un-*

to

to the Lord, and he shall direct thy Paths, Pro: 3. 5, 6. *Trust thou in him, and rely on him only and he also will bring it to pass.* Here *Conscience* interrupted him somevvhat abruptly, and said, I cannot but wonder at thy desperate madness and folly, in that thou still abusest the Divine Patience, and by continuing in thy Obstinacy, darest the Almighty to do his vvorst, fancying to thy self, that thou hast by thy Repentings and thy Tears, thy Fastings and thy Prayers, and a little forced partial and imperfect amendment, stopped all his proceedings against thee, and so tied up his Hands, that he cannot hurt thee, vvhen, alas! thou art still in the High Way to ruine; thou novv endeavourest to set thy self to keep the Lavv, but I must still pronounce thee Accursed, because thou continuest not in all things vvritten in the Book of the Lavv to do them, nor indeed art thou able to do so; but admit thou vvert, yet that vvill not make satisfaction to Justice for the vvrong thou hast already done it, the keeping the Lavv novv, vvill not compensate, or atone for thy former Breaches of it; nor must thou expect to put God off vvith good Words, or fair Promises, plausible Pretences

rences, and faint Resolutions; nor will he admit that thou shouldest have any other Saviour than his Son, nor that thou joyn any thing with him, for he will have the whole Honour of saving thee, or else he will leave thee still to Perish in thy Sins. At this I could perceive him to be exceedingly troubled and terrified, which was much increased by his espying the Avenger Marching against him, Cloathed with Vengeance, and Armed with Fury, Brandishing a Flaming Sword in his Al-conquering Hand, wherefore he suddenly cried out to Heaven for help, looking every way, as if he would run, but knew not whither, for he could discover no place which promised him more security than that wherein he then was, and seeing the Avenger was then almost got up to him, and ready to lay hold of him, he fainted and even despaired of escaping; but just as he was in the very depth of extreamest danger, I looked to see what would become of the poor thing, and loe suddenly one stept to him, and with a brisk and cheerful Voice, cried to him, Oh Sir, why ly you here and perish within view of the remedy, you have but a little way further to the City of

Refuge,

Refuge, where the Son of the Bleſſed ſtands waiting for you, and ready to receive you, if you will but go to him. This welcome and unexpected Meſſage in the very Minute of the loweſt extremity ſtrangely revived his deſponding Soul, and made ſo great and ſudden an alteration in him, that I can compare it to nothing ſo well as to the Prophets Viſion of dry Bones, for as one dead he revived, and his Spirits came into him again; when looking up upon him, he cried, Sir, that which you ſay hath a little revived my Spirits, and I find a ſtrange kind of ſweetneſs and delight therein, but pray whereabouts ſtands this City of *Refuge* which you ſpake of, I have heard much of it, and have been adviſed to repair thither, as the only place where I could be ſafe; and to tell you the truth, I did think I had been got into it; and although Mr. *Conſcience* and ſeveral others indeavoured to convince me of it, yet I could not be perſwaded; but now I ſee by woful experience, that I am more than a Mile ſhort of it, and in as much danger of Periſhing as before I came hither. Why, *ſaid the Gentleman*, it ſtands a little further there right before you it

that

that middle Path between that wherein you now are, and that from which you lately came; whereupon he looked that Way with great eagerneſs, but could not diſcover it. I have, *ſaid the Gentleman*, a Box of Eye Salve which I received from our Lord himſelf, wherewith if you pleaſe I will Anoint your Eyes to make you ſee the more clearly. Ah, with all my Heart, Sir, *ſaid he*; And when he had ſo done, he bid him look towards the place which he pointed to: Do you not ſee, *ſaid he*, a little Narrow Ruged Path that goes up there? Yes, *ſaid he*, I can ſee it now, although before I could not diſcern it ſo well; Why that Path is called by divers Names, but they all ſignifie the ſame thing; ſome call it by the Name (*Acts* 3. 19. *Acts* 16. 31.) *Repent and be Converted that your Sins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord*; others call it by the Name, *Believe and ye ſhall be ſaved*; with many more, as, *Turn and Live*; *the way of Righteouſneſs*, and *the way of Peace*; *the Heavenly Path*, &c. Now therefore do you look ſtreight through it, and you will ſee a very ſmall and narrow Gate, that Gate goes directly to the City of *Refuge*; the Man could

not

not see it at first, but having fixed his Eyes very steadily, and looked earnestly for some time, he espied it, which I could perceive by his Countenance, and the Joy he discovered thereat, to be the Pleasantest and most Blessed sight that ever his Eyes saw; for there he beheld the Glorious Sun of Righteousness begin to arise upon him, with healing under his Wings, discovering the Son of the Blessed to stand therewith extended Arms and a smiling Countenance, Clothed with Goodness and Love, and droping Mercy and Pardon from his Divine Lips, ready to receive and embrace him, and calling to him, O *Mat.* 11. 28. poor Soul, who art weary and heavy laden, come unto me and I will give thee rest and ease; this sight presently convinced him that he was yet really far short of the City of *Refuge*, cured him of all his unwillingness to go further than those Mountains where he then was, and effectually removed all that awkwardness which was upon his Soul, and set his feet at Liberty to walk towards this place of safety: Upon which I saw him presently throw away several of those things he had about him, Gird up his Loins, and run towards it, and being arrived

arrived there, attempted to enter, but could not; for, by reason of the straitness of the Gate, he could not possibly croud in, by reason of many things he had yet about him which never pass that Gate, and are of such a Nature, that any Person who has any of them about him, cannot enter there, nor go through it to *Celestial Paradise*, neither is there any other way to go to it than through that Gate: He attempted to enter divers times, but all in vain, untill looking behind him, he saw the Avenger just at his Heels, ready to lay hold on him, and Sheath his destroying Sword in his Guilty Bowels; whereupon he gave a very great start, threw off those things which impeded his getting in at the Gate, and striped himself of his very Garments, which were all torn, ragged, and defiled, so that they were not capable of covering the shame of his Nakedness, and he appeared a very filthy and loathsome kind of Creature whilst he had them on; being thus stript, he entred resolutely into the Gate, striving with all his might to go through it, and finding much difficulty in the Passage, the Gentleman, who had shewn him the Gate,

whose

whose Name I think was *Faith*, and was a Stranger to the Man till that time when he shewed him the Gate, and directed him the Way to it, helpt him to lay hold of a certain Post placed there on purpose for to help and stay of all those who pass the Gate; the Name of it is, (*John.*6. 37.) *Him that cometh unto me, I will in no wise cast out*: And I saw as he passed through the Gate, he received new Garments, wherewith being arrayed he seemed like another Man, appearing much more Beautiful and Comely than before; But that which appeared to me to be most admirable and strange, I beheld while his Heart was taken out, and another which was a new one put into him, which although the Prince of *Darkness* supposed to have been done before, when the Man first began to think of forsaking his Service, and turning out of the broad way, yet it was not really changed and renovated until this very Moment: The Old Heart which was taken out of him was a perfect Stone, as solid as a Rock, and as hard as the nether Millstone; But the New Heart, was a Heart of Flesh, being tender, soft, and pliable, and thereby fit to receive the

Sacred

Sacred impressions of the Divine Will, and made capable of receiving and retaining the Image of our sweet Redeemer, which I then saw the Eternal stamp upon it with his own Almighty Hand. And I saw him as soon as he was got through the Gate, bow himself down to the Earth, and Worship the Son of the Blessed, and lying prostrate on the Ground before him, he said as follows;

Almighty and Eternal God; thou King of Kings, and Prince of Peace, whose Greatness and Power is Infinite; whose Glory and Majesty is Incomprehensible; whose Goodness and Mercy is unconceiveable; upon thy frequent and often reiterated gracious Invitations to come unto thee, and thereby be at once secured from everlasting Ruine and Misery, and Intituled so, and assured of Erernal Salvation and Happiness, I am now come in according to thy Command, and in the most humble manner imaginable, prostrating my self before thy Footstool; I acknowledge my self by Nature to be a most Wicked, Filthy, Polluted, and Undone Wretch, being born a Stranger, an Enemy, and a Traytor to thee, and by that Original Guilt which I contracted in the very Womb, in-

inclined to do Wickedly, and Sin against thee, as naturally as Fire produces heat, or the Sparks fly upwards; and that I was therefore bound over by a moſt Juſt (and otherwiſe than by thy Merits Irreverſible) Sentence, to Eternal Damnation, and I found by woful experience, that I as Naturally tended to, and as freely moved towards the Burning Lake, as the Stone doth towards its Center, having moreover by my Wicked courſe and converſation continued my Rebellions againſt thee, and thereby rendred my ſelf ten thouſand fold more the Child of Hell, having by ruſhing into Sinful Courſes and Working Wickedneſs with both Hands greedily heaped up unto my ſelf Wrath againſt the Day of Wrath; and as if all theſe Offences were not enough, I have committed a far greater, by Sinning againſt the Remedy, and refuſing thoſe tenders of Grace and Mercy, Pardon and Reconciliation, which thou wert pleaſed to make me prepoſterouſly reſolving rather to be a ſordid Slave to my own Luſts and Corruptions, a miſerable Vaſſal to the Prince of *Darkneſs*, an Heir of everlaſting Miſery, and an Eternal Companion for the Damned, than admit to be made free in

deed

deed, a Son of the Eternal, and Heir of the Heavenly Glory; and an everlasting Associate with an innumerable Company of Angels and Glorified Saints, that Blessed Assembly and Church of the First Born which are written in Heaven, basely and bitterly opposing thy Blessed Kingdom, indeavouring to hinder the promoting thy Interest, the Purity, Spirituality, and Holy Preciseness whereof I abhorred and detested, as quite contrary to my Vile, Base, Carnal Heart, and those Sensual Pleasures and Worldly Contentments into which I had most desperately cast my self, cruelly Persecuting all thy Embassadours, and trampled under Foot the Bloud of the Covenant, which should have Sanctified and Saved me: Notwithstanding all which, such is thy astonishing Grace and Goodness, and so unparallel'd thy Love, that thou still declarest thy self willing to become my Saviour and Redeemer, appease the Anger, and satisfie the Fury of the Eternal against me, and reconcile me to him, if I would but give my consent thereunto; wherefore I call Heaven and Earth to record, and conjure all the Creatures therein to Witness this Day, that I do here with all the Powers of my

Heart give my full and free consent to the same, accepting of thee as the only New and Living Way, whereby I can possibly obtain access to the Father; and upon the bended knees of my Soul, I do here freely and willingly give up, and joyn my self to thee in a Marriage Covenant, the Obligation whereof shall be perpetually unalterable.

Wherefore, O thou Anointed of the Father; I now come to thee a Hungry, Distressed, Thirsty Soul; a Poor, Wretched, Miserable, Blind, and Naked Creature, a most Filthy, Loathsom, & Poluted Wretch, a Guilty, and Condemned Traytor, unfit for the meanest Office in thine House, and unworthy to wash the Feet of the very lowest of thy Servants, and therefore Infinitely more unworthy and unfit to be Solemnly Contracted, and Married to the Majesty of Heaven and Earth: But yet since such is thy unparallel'd Love, and unmerited Goodness, that thou wilt have it so, I do here with all possible Veneration, and with the firm and settled Resolution of my Heart, accept thee to the utmost of my Power, freely consenting to, and acquiescing in the admirable Contrivance of Divine Wisdom to save

ſave me by thy Righteouſneſs and Merit, and take thee for my Head and Husband, my Hope and my Happineſs, my Portion and my Shield; and I do declare my ſelf freely content to take thee for better for worſe, for Richer and for Poorer; for all times and Conditions whatſoever, promiſing both in Proſperity and Adverſity, to Love, Honour, and Obey thee before all others, and that to the very Death: I accept of, and Imbrace thee in all thine Offices; I diſown my own Merit, and freely declare my ſelf empty of all manner of worthineſs, and do here avow thee to be the Lord my Righteouſneſs: I do renounce my own Wiſdom, and do here take thee for my only Guide: I renounce my own Will, and do here take thy Will for my Law, and the only Rule of my Faith and Life.

And ſince I am perfectly ſatisfied, that ſuffering is the way to Reigning, the Croſs the way to the Crown, and that I muſt through manifold Tribulations inherit the Kingdom; I do here oblige my ſelf by this Covenant, to take my Lot as it falls, and reſolve, by the Aſſiſtance of Divine Grace, to run all manner of hazzards with thee, verily ſuppoſing and aſſuring my

self, that neither Life nor Death, nor any Affliction or trouble whatsoever, shall ever be able to part between thee and me, *Rom.* 8. 38, 39.

And because thou hast graciously given me thy Holy Laws and the Commands of thy Gospel, as the Peaceful Way and Pleasant and Delightful Path, in and through which, I must by thy Assistance walk to thy Kingdom; I do here willingly submit my Neck to thy Yoke, and acknowledging all thy Laws to be Holy, Just, and Good; I do Solemnly take them as a considerable part of my Happiness, and the Rule of my Thoughts, my Words, and my Actions; promising, that although thou knowest, and I find by dreadful experience, that my Flesh will Contradict and Rebel, yet I will indeavour to order my whole life according to thy direction therein, and will not knowingly allow my self in the neglect of any thing which is my Duty.

Only in regard, that through the frailty of my Flesh I am subject to many failings; I humbly presume to protest before thee, that unallowed miscarriages, contrary to the settled bent and inclination of my Heart, shall not annul this Covenant,

nant, which I am the more bold to assert, because thou thy self hast promised and assured me, that it shall be so.

And now my sweet Redeemer, thou who penetratest into the Heart, and hast all things open and naked before thee, knowest, that I make this Solemn Contract of accepting and imbracing of thee, and dedicating and giving up my self to thee freely without hesitation, fully without reservation, and sincerely without Hypocrisie, to the best of my knowledge; humbly imploring, that if thou espiest any kind of flaw or falshood herein, thou wouldst discover it to me, and help me to do it with more uprightness and sincerity?

And now, Glory, and Honour, Adoration, and Praise, be ascribed by my Soul, to the great Creator and Conserver of all things, whom I shall be bold from this Day forward to look upon as my God and Father, and shall account it my Happiness, as well as my Duty, that I may sweeten my Pilgrimage through the Wilderness of this World, by Contemplating the admirable Effects of thy Infinite Wisdom and Love, in finding out such a way for the recovery of undone Sinners: And

Glory be to thee, O thou Compassionate and Indulgent Mediator, who hast loved me, and washed me from my sins in thine own Blood, and art now become my Saviour and Redeemer: And Glory, Adoration, and Praise be given likewise unto thee, O thou Eternal Spirit, who hast by thy powerful and gracious Operations applyed to me the precious Merits of my sweet Redeemer, and by the Finger of thine Almighty Power effectually changed and converted my Soul from the World to God, from Self to Christ, and from a Course of Sin to the Practice of Holiness.

And now, O thou Infinite, Eternal, and All-sufficient Jehovah, the Lord God Omnipotent, Father, Son and Spirit, who art a Fountain of Mercy and Pardon, and an Ocean of Goodness and Love; thou art now become my Covenant-Friend, and hast through thy wonderful Grace and Goodness permitted me to become thy Covenant-Servant, *Amen, Amen*: And let the Contract which I have this day made on Earth, be ratified by thee in Heaven.

Assoon as he had thus expressed himself, I saw him pluck a Paper out of his Bosom, wherein I supposed the substance

of

of what he had said was written, and having opened it, he spred it before the Son of the Blessed, subscribed his Name to it, and then presented it as his Act and Deed to him, who received it with such a readiness and complacency, that plainly declared the greatness of that delight he took therein; and stretching forth his Hand, he lifted him up from the Earth, and embraced him with the greatest love and tenderness imaginable, spake comfortably unto him, kist him, and promised to love him with an everlasting Love, which is better than Life it self, assuring him likewise that he would present him before his Father without spot and blameless in love; and that he would send him a perpetual supply of all things necessary for his Pilgrimage; at the end whereof, he would receive him into the Eternal Mansions of Bliss, and place a Crown of Glory upon his Head: And as for your old Companions, *said he*, who would not that I should reign over you, I will now slay them before me: Now therefore gird up the Loins of thy Mind, watch and be sober, and hope to the end, 1 *Pet.* 1. 13. Run without weariness, and walk without fainting; *Be thou faithful to the Death, and then I will*

give thee a Crown of life, Rev. 2. 10. I will likewise write your Name in the Book of Life; and therefore tell me, *said he*, what is your Name. Ah Lord, *said the Man*, my Name is so bad, wretched, and scandalous, that I am ashamed to tell it. I would, *said he*, have you be ashamed of it, and never own it more; but yet you must tell it me, for I intend to change it, and give you a New Name, a precious and an honourable Name, for I will give you in my House, and within my Walls a Place, and a Name far better than that of Sons and Daughters; I will give you an everlasting Name which shall not be cut off, *Isa.* 56. 5. Lord, *said the Man*, thou knowest that I have always hitherto been known by the Name of *Reprobate*. It's true, *said he*, but thou shalt be called so no more, but *Believer* shall be now thy Name, by which Name I will enter thee in the Book of Life, *Rev.* 2. 17. And I will give thee a white Stone with this New Name inclosed in it, which shall not be so legible and easie to be read by any other person as thy self, who receivest it; and that thou mayest have Life, and have it more abundantly, thou shalt receive of my fulness, and have Grace for Grace, *Joh.* 1. 16. I will give thee to

Eat

Eat of the Tree of Life which is in the midst of the Paradise of God, whereby thou shalt be put out of all possibility of being hurt by the Second Death, *Rev.* 2. 7, 11, 17. I will feed thee with the Food of Angels, and give thee hidden Manna to eat, *Rev.* 3. 7. I will shut the Door of Hell against thee, so that no Man shall be able to open it, and open the Gate of Heaven to thee, so that no man shall be able to shut it against thee, *vers.* 8. and when thou art cast out of the Synagogue, by those who call themselves *Believers*, and are not, and art by them Excommunicated and delivered over to the Prince of *Darkness*, with an express Command to him to take thee, and when he will not (or rather cannot, for because I give unto you Eternal Life, you shall never Perish, nor shall Men or Devils, Earth or Hell pluck you out of my Hands; my Father which gave you to me, is greater than all, and no Man is able to pluck you out of my Fathers Hand: *I and my Father are one*, *Joh.* 10. 28, 29, 30. And as such we ingage our selves for thy Defence) then it may be the Gaol shall; but if so, yet be not dismayed, for I ingage to make that and all things else to Work together for thy good; and assure thy self, that al-

though those things may not at present be pleasant but grievous, *Heb.* 12. 11. yet they shall afterwards appear to have in the bowels of them the peaceable fruits of Righteousness; and if thou wilt take care to keep the Word of Patience, *Rev.* 3. 10. 12. 21. I also will engage to keep thee from the hour of Temptation, which shall come upon all the world, to try them that dwell upon the Earth, and when thou hast overcome, I will make thee a Pillar in the Temple of my God, and thou shalt go no more out, and I will write upon thee the Name of my God, and the Name of the City of my God, which is, the *New Jerusalem* that cometh down out of Heaven from my God, and I will write upon thee my new Name; and I will grant that thou shalt sit down with me on my Throne, even as I also overcame, and am set down with my Father on his Throne; in the mean time I will be your Mediator to my Father, and when the Accuser of the Brethren shall bring any Accusation against you into the Court of Heaven, I will be your Advocate, I will appear for you, and plead my Merits at the Bar of any punishment he shall imprecate against you for the same. I am and will be your High Priest, and as I have

already

already offered up my self to the Father, as an Acceptable and Propitiatory Sacrifice for you, whereby I became at once your Sacrifice and your Altar whereon your Sacrifice was offered, so I will now perform the other part of my High Priesthood, and I will intercede for you to my Father, and my Intercession will be prevalent enough, and sufficient for thee, and I will thereby procure thee whatsoever thy Heart desires, for the Father can deny me nothing: In fine, my Merit and my Fulness, and all that I am and have, shall be thine; and whatsoever I am to my self, that I will be to thee. Now therefore be of good Courage, go on thy Pilgrimage with a holy Resolution to be Faithful, and cleave to the Lord with full purpose of heart all the Days of thy Life, *Act.* 11.23. Thou wilt meet indeed with abundance of Enemies, and innumerable Discouragements; but fear thou none of these things, for God shall be thy Leader, and the strong God thy Captain; he shall teach thy Hand to fight, and thy Fingers to war; nay he shall fight all thy Battels for thee, give thee Victory over all thine Enemies, and make thee more than a conqueror over the Pow-

ers.

ers of Darkneſs, and all the reſt of thy Adverſaries, both within and without thee. Wiſdom it ſelf ſhall be thy Guide, Almighty Strength thy Support, and Infinite Goodneſs thy Reward at the period of thy Pilgrimage, when thou ſhalt receive from me the end of thy Faith, the Salvation of thy Soul.

And then taking him by the Hand, he led him to his Store-Houſe, the Sacred Armory, where he hath always in readineſs all kinds of Armor and Arms, admirably deſigned and fitted for the Spiritual Warfare, *Epheſ.* 6. 13. 14, 15, 16, 17. and from thence he furniſhed him with a Sword, a Shield, a Helmet, a Breaſt-plate, & Sandals, together with a well contriv'd Engine of ſuch mighty force and efficacy, that with it he afterwards did wonders, and ſo did ſome of thoſe who had formerly made uſe of it, for they did by it ſhut and open Heaven, Battered down the Walls of Cities, Conquered their Conquerours, and put their inſulting and Victorious Enemies to flight, *Eph.* 6. 18. for of ſuch force and prevalency it is, that in leſs than a Minute, it is able to bring into our aſſiſtance ſo many Auxiliary Forces, as may be able to defend us againſt, and inable us to

Conquer

Conquer more than 10000 times 10000 Enemies; which occasion'd a certain Queen, who was a Soveraign Princess, to say, that she was more afraid of the Prayers of a certain Pilgrim, who was her Subject, than of many Regiments of Armed Men; and yet this Engine, as mighty as it is, is no bigger than a Man may carry always about him, which is somewhat signified by its Names, which as I was told, are two, *Pray always, and with all manner of Prayer*, *Eph.*6.18. I was told likewise, that those who have it not are liable to all manner of danger and misery, and have not any manner of defence against it; nay it hath a Voice too, and imprecates Ruine and Misery upon all those that have it not, for I my self heard it often call out to Heaven, saying, *Lord, pour out thy fury upon the Heathen that know thee not, and the Families who call not on thy Name.* But seeing that all those Pieces of Armour were design'd for Front Pieces, and that he received none for the defence of his Back-parts, he humbly inquired the reason thereof, and was told, that it was because the Nature of the War wherein you are to ingage, is such, that you must stand fast, fight manfully, and resist to the

very

very death and ſpilling your Blood, rather than yield and flee; and therefore bear it always in your thoughts, and let it be written in your Memory, that if ever you turn your back, you thereby lay your ſelf open to be mortally wounded by your Infernal Adverſary, having no Armor given you to defend thoſe parts. Then, ſaid he, Lord, is there no Caſe wherein I may turn my back and flee? Yes, reply'd he that is fairer than the Children of Men, in ſome extraordinary Caſes it will be both your duty and your ſafety too, to flee; as when the Sin you are tempted to commit hath ſuch a likeneſs to, intereſt in, and correſpondency with your Fleſh, and the very complexion of your Nature, that the very ſtanding to contend with it may prove your overthrow, and the very yielding to fight only, lay a ſure foundation for its obtaining the Victory; the Weapon wherewith thou intendeſt to wound it, may ſtab thy ſelf, & thoſe very thoughts & conſiderations wherewith thou intendeſt to choak and ſtrangle it, prove cordials to revive and ſtrengthen it, adding more fewel to the Fire, and proving like Oyl to increaſe thoſe Flames which burn with too much vehemency and violence already,

I ſay,

I say, in those cases you must flee, and you have a Paragraph in the Sacred Statute-Book to warrant your so doing, *viz. flee also youthful lust.*

Being thus Harnessed, the Son of the Blessed blessed him, and sent him away; and I saw him go forward in his Pilgrimage with abundance of Chearfulness & Agility; and as he walked in the Narrow Way, he thus discoursed to himself; Oh, how beautiful and comely is my Beloved! His Aspect was sweet, and his Countenance was pleasant, he was arrayed with Flames of Love, and filled with Bowels of Compassion; in his Right hand he had plenteous Redemption, and in his Left-Hand multiplied Pardons; methinks I could see his sacred Breast swelled with Mercy and Love, and by their pantings, discovering themselves uneasie and even in Pain until they were eased by the sucking of my Hungry and my Thirsty Soul: wherefore wonder, O my Soul, and all the Powers within me, be ye amazed and astonished at the greatness of the thing, for the Tabernacle of the most High is with me, and he will dwell with me; he will be mine, and I shall be his; I shall be his Son, and he will be my Father; be astonished and

even

even ravished with wonder, O my Soul; for the Infinite Breach which Sin had made between God and thee is now made up, the difference Composed, and the Offender received to Mercy; so that God and thee are now reconciled, and have entred into a Covenant of Peace, Heaven and Earth having agreed upon the terms, struck their Hands, and Sealed the Indenture: O happy Conclusion! O blessed Conjunction! If the Stars should condescend to dwell with the Dust, if Fire and Water could be reconciled, or the North and South Poles be brought to meet and mutually imbrace each other, this were much; but yet this Agreement and Conjunction wherewith thou art now Blest, is much more wonderful and strange, for the terms of Distance were infinitely greater: Rejoyce therefore, O ye Angels, and shout ye Seraphims, and let all the glorious Inhabitants of the Celestial Mansions prepare an Epithalamium, and stand ready with the Marriage Song, for loe here is a wonder of wonders, the great Jehovah hath given himself to a Worm, and the King of Kings hath Contracted a Marriage with his helpless, helpless Captive, Publickly acknowledging and owning it before

fore the whole World, freely declaring, that he is become one with me, and I with him, and that he hath given me the Fulness of Heaven for my Joynture, and the Fatness of the Earth for my Substance, having kept back nothing from me.

And now, O Lord, thou art that God, and that *I AM*, and thy Words they are truth it self; wherefore having made all these Promises to thy Servant, so that thou hast prevented my very wishes, nonpluſt my desires, and left me nothing to ask at thy Hands, but what thou hast already freely granted and bequeathed to me, and all that thou hast left me to do, being to accept and imbrace thy kindness, adventure my self upon thy Fidelity, and trust my whole happiness both here and hereafter upon these thy Promises, I only request that the Word which thou hast spoken concerning thy Servant, thou wouldest establish for ever, and do as thou hast said, that so thy Name may be magnified for ever, and the freeness of thy Love in the choice of thy Servant be the Matter of my Praise and Adoration through the Days of Eternity.

And now adieu vain World, and all the empty and imaginary Pleasures of Sin, I bid you all an Eternal farewel; nay, I will

will now tread you under foot, and trample upon you as the baſeſt Droſs and Dung; the vain Threats of an inſulting World ſhall no longer terrifie me, nor ſhall thy falſe and deceitful promiſes any more delude or flatter me to fall in love with a Strumpet, or adore a painted Image, to forſake the everlaſting Spring, the overflowing Fountain, and the inexhauſtible Ocean, to drink of thy impure puddles, or attempt to ſatiate my Thirſt at thy broken and empty Ciſterns: And although the Prince of *Darkneſs* dreſs the Harlot in all her Pomp and Bravery, & by Painting and Patching her deformed face, make her appear to be a beautiful and lovely Object, in hope thereby to allure me to fall in love with her, and return to her embraces again; yet his pains therein ſhall all be loſt and prove labour in vain, for I bid thee defiance, O thou incorrigible & implacable Enemy of my Souls Salvation, reſolving in the Divine Strength, that all thy ſubtil Wiles, nor thy tempting Baits ſhall ever be able to prevail with me for the changing my preſent choice, unleſs thou art able (as I am ſure thou art not) to ſhew me ſuch a Crown, and ſuch a Kingdom as the Almighty hath ſetled upon

on me, or at lhaſt give me ſomething which may ballance the loſs of an Infinite and Alſufficient God, who hath now given himſelf to me; but I know you cannot do that neither, & therefore take notice, that I do from this day forward, and for ever baniſh you, and all thoſe filthy and deceitful Luſts and Pleaſures which are thy accurſed Companions and Attendants, out of my Heart; get you gone, get you hence, I will have no more to do with you, I have enough in God, in Chriſt, and the Promiſes, to fill and ſatisfie my Soul; theſe have I lodged within my Heart, and there is now no more room for ſuch Gueſts as you are, nor ſhall you ever again be permitted a peaceable entrance within theſe Doors.

And thus I ſaw him go on rejoycing in the Lord, and triumphing in the happineſs of his preſent Condition, continually looking forwards and reaching forth his Hand towards the Mark of the prize of the high calling of God in Chriſt Jeſus, fixing his Eye always upon the place whither he was going, in the midſt whereof he ſaw the Son of the Bleſſed, the Eternal Darling and Glory of his Father, advanced far above Angels and all Created

Powers,

Powers, and seated upon a Bright and Glorious Throne, admirably framed of Majesty and Mercy, Justice and Love, and strongly supported by Almighty Strength and Unchangeable Goodness, having on his Sacred Head a Royal and Imperial Crown, the Riches, Splendor, and Glory whereof so far exceeds all expression, that I am no way able to relate it; nay, the Tongues of Angels would fail, and the Pen of the most Dexterous and Florid Scribe be nonpluſt, should they attempt the Description thereof; and his Victorious Temples justly encircled and richly bedecked with Wreathes of Victory and Triumph; Angels, and Thrones, and Dominions being Subjected to him, who is the everlasting Heir of all things; and Cloathed from Head to Foot with Garments of unapproachable Light; which made him break forth into an Extasie of Admiration and Joy. And I after heard him, with his Hands and his Eyes lifted up to Heaven, utter these and the like Expressions; O my Soul, with how much Shining Glory and Lustre dost thou behold thy Beloved Array'd? O how admirable is the Beauty of his Face? How Ravishing are the Smiles of his Countenance

nance, and how attractive the Glances of his Eyes? how delightful are the Expressions of his Love to thee, and the Kisses of his Rosey Lips afford thee a sweetness that far exceedeth even life it self. And at other times, when he lay down to Rest and Repose his weary Limbs, tired with the difficulties and hardships of his journey, he would break out suddenly into Heavenly and Ravishing descriptions of the *Celestial Paradise*.

With what raised Affections and inflamed Love, would he say, do I review thee, O thou City of God, thou Paradise of Delight, and Region of Peace and Tranquility. Joy and Happiness, Glory and Honour, Beautifie thy Palaces. O, with what breathings and longings of Soul after thee, do I now think of thee, and of those Glorious Inhabitants who dwell within thy Saphir Walls, and whose Holy Feet trace thy Jasper Streets! O how Glorious art thou, O *Jerusalem!* So splendid is thy Brightness, and so redundant thy Glory, that Kings shall come and lay down their Crowns before thee, and account all their Pomp and Glory as Dust in comparison of thee.

And still as he walked he would keep his

his Eys so fixed upon the Recompence of Reward, that the Prince of *Darkness* with all his Wiles could not prevail with him to cease viewing of it, nor perswade him to turn out of the way towards it; whereat being exceedingly enraged, he alarmed the whole World with the News thereof, telling them that they were like to lose a Companion, and stirring them up against him to revenge his abandoning their Company, and either bring him back by fraud or force, or else make his Pilgrimage as bitter and unpleasant to him as possible. They presently follow'd his Counsel, and Earth and Hell uniting together, listed themselves under his Banner, and marching against the poor Pilgrim, they attacked him all at once, but all in vain; for he made such resistance; and defended himself so well with his Helmet and Shield, that they were not able to stand before him, but fled towards the place from whence they came, and he went forward in his Pilgrimage, and as he went, he Sang,

All Honour, Glory, Laud and Praise
Unto the Lord I'le yield;
For giving me against these Foes
The Honour of the Field.

But

But whilst he was thus rejoycing upon the account of his Victory, they rallied again, and returning upon him ere he was aware, they Charged him with so much Resolution and Fury, that they wounded him in divers places, beat his Sword out of his Hand, and so disabled the Arm which managed the Shield, that it became in a manner useless to him, insomuch that his Spirit began to flag, his Heart fainted, and his Hopes were just giving up the Ghost, and himself falling a Victim to their Rage and Malice; when suddenly calling to Mind the great things which the Son of the Blessed had told him might be effected by the Engine he delivered him, he presently roused up himself, as one inspired with New Life, and began to play it upon them, and assoon as he began to play, I heard a Voice saying to him, Pluck up thy Spirits Man, & be of good courage, for more are they who are with thee, than those which are against thee, *My Grace shall be sufficient for thee, and my strength shall be made perfect in thy weakness*: Whereupon I lifted up mine Eyes, & lo I saw an innumerable company of Horses and Chariots of Fire round about him, 2 *Kin.* 6. 17. and a whole Army on their March

March from the Eternal to his rescue; by whose Help and Assistance the Prince of *Darkness* and all his Irreligious Rout were put to flight, not one of them being able to stand before him; which gave him new occasion of Rejoycing and Singing Praise to him by whose Assistance he was now a Conquerour.

O Lord, said he, *thy Strength and Grace*
I ever will admire,
For by thy sending me relief
Thou'st taught me to aspire
To love thee more, and strive to have
Thine Image so impresst
Upon my Soul, that thou mayest dwell
For ever in my Breast,
Until at last thou shalt Conduct
My Soul to Zion *Hill,*
Where I for ever shall be free
From all the Craft and Skill
Of Earth and Hell, and all their Strength
And Rage, wherewith they fain
Would work my fall from God and Christ
Into Eternal pain.
Then there for ever I shall sit
In safety from all those
Who envy now my happiness,
And do the same oppose;

Yea

Yea, then my self I will imploy
In nothing but to praise,
Exalt and laud the Name of him
Who doth me help always.

Methoughts after this Victory he went forward with more speed and swiftness than before, and Travelled so fast, that in a few hours he was got many Miles from the Bottomless Pit towards his Journeys End. Now this way wherein he walked, lay exactly between two Walls, which the *Eternal* had placed on each side of it; the Name of that Wall on the Right-hand, was called by the Name of *General Calling*; and the other was named *Particular Calling*, to teach Pilgrims, that neither of them must be neglected by them, and yet intimate to them, that they ought always to give *General Calling* the chief Place, and the upper Hand, although they must not suffer it wholly to justle out the other. In his Travels I saw two Pilgrims overtake him, they both set out after him, but having gotten into the Way, not through the Strait Gate, but through a certain Gap which was in the Right-hand Wall near adjoyning to the Gate, and by that

means met with less sensible trouble and opposition from the Prince of *Darkness*: When they came up with *Believer*, they saluted him, telling him they were glad to find any Travellers in that Despised Road, and hoped that since they were so happy to meet in so pleasant a Path, they might keep Company together, and be helpful to each other in their Pilgrimage. *Believer*, you may well imagine, was as glad as they to find others travelling towards Paradise, and was as well pleased likewise to have Company thither, since Experience tells Men, that it is not good for them to be alone; wherefore being exceedingly pleas'd with their Motion, especially to hear them talk so sensibly of their Pilgrimage, he answered them, he wished it might, and hoped it would be as they desired, for, *said he*, if any of us after we have entred this Path, and travelled so many Miles herein, should look back and return again to the Broad Way, we shall thereby not only make our selves unfit for, and unworthy of the *Celestial Paradise*, but likewise list our selves in the number of those whom the Son of the Eternal hath assured us shall have greater Damnation. We acknowledge it, *said one of them*, and O that

it

it may be none of our cases, and that we who have Walked together, and Communicated together in the means of Grace and the Sacred Ordinances of the Kingdom, may not after all this be Eternally separated, and whilst some of us shall be received with Joy, and welcomed into the Promised Land, others of us should be for ever excluded out of it, and thrust down into a Sea of Wrath. *Amen, Amen*, said *Believe-a*. Then he required of them of what Countrey they were: They Answered, they were born in the Wilderness which lieth below this Hill, and at the end of this Narrow Way wherein we are now Travelling, it is called by some, the *Howling Wilderness*, by others, the *Land of Rebels*, the *Bewitching World*, the *False and Deceitful Paradise*, &c. A Country, *said he*, which I know very well, I was born in it my self: I dwelt in it many years, and continued there until Divine Fury had overtaken me, torn me to Pieces, and tumbled me down into the Bottomless Pit, had not Everlasting Goodness warned me of my Danger, and put it into my Heart to go on Pilgrimage as you see. And pray, my Good Friends, *said he*, how came you to leave it? Why, to tell you

the truth, answered they, as we were Dancing about the Brink of the Pit, we saw divers of our Companions fall in, and moreover one *Boanerges*, *said they*, was sent by the King of Kings, and was Commanded by him to denounce War against us, assuring us, that unless we presently forsook our Evil Courses and Repented, we should all likewise Perish: Whereupon we presently fled for our Lives into this Way, and do resolve to go on Pilgrimage to *Celestial Paradise*. Pray, *said he*, which Way did you come into this Way? I hope you will not be offended at my inquisitiveness, for I do assure you, it is in Love and Tenderness to your precious and immortal Souls that I make this Inquiry; for if there be an Error in our Entrance into the Way, it is very improbable we should ever persevere therein, since there is nothing more common, than for those who begin in Hypocrisie to end in Apostacy; but admit that by reason of the prevalency of our fears of *Tophet*, and to pacifie a Bawling, Chiding Conscience, we do make a shift to keep drudging on to the End of our Lives, yet, if then we are not found to have entred through the strait Gate into this Narrow Way, we

shall

shall for that Error in the beginning of our Pilgrimage be denied entrance into the *Celestial Paradise*; and that which is yet much more dreadful (and therefore should induce us to look back and enquire, if our beginning be right, and such as will bear us out at the Tribunal of him whose Eyes are infinitely brighter than the Sun, and therefore able to penetrate into, and look through all our Disguises and Specious Pretences, so that there will be no deceiving of him) if there be an Error there, and by that means we run our Race and do our Work amiss, we shall never be permitted to return again to mend it; for as the Tree falls so it must lie for ever, without any possibility of removing or exchanging its place. All this we know to be true, *reply'd they*, and have learned from one of the Disciples of our Lord, that we ought to render a reason of our Faith to every Man who shall make an inquiry into the same, and therefore I am, (and I hope my Brother too) so far from being angry, that I return you Thanks, and am ready to give you a satisfactory account as far as I can. You must know therefore, that being sore frightned by *Boanerges*, we presently repaired this way,

easily ascended the little Hillock we found a little below the Narrow Way, about the middle of which we met with a very strait Passage, through which with some small difficulty we passed into this Road. Having given him an account of their Country, and the Reason why they left it, and the Way whereby they came out of it, he was indifferently well satisfied, that they were sincere and resolved Pilgrims. Only, *said he to himself*, the Eternal granted them an easier passage than I found. But notwithstanding their seeming willingness to render an account how they got into the Way to Paradise, yet they were really unwilling, were glad when the Scrutiny was over, and all the time they walked together, they found one means or other to shuffle off all further Discourse upon that point, for it appeared a little then, but more afterwards, that although they fancied the place in the Wall through which they came into that Path was the Strait Gate which leadeth into the way of Life, yet they had many doubtings and misgivings of Heart, that it was not; but however being unwilling to be at the pains of going so far back, and very desirous to appear at least to

other Pilgrims to be real Converts, and to have entred in a Regular Way and Manner into their Pilgrimage, they thought it the best way to prevent as much as possible its being too much inquired into. As they went along the Road, he asked them what were their Names. My Name, *reply'd one of them*, is, *Desire to be Good*, and mine, *said the other*, is, *Would be Happy*. Very well, *said he*, I wish you may both answer your Names and somewhat more. And thus I saw them go forward talking together until they came to a place where there was a Passage through each Wall, the one exactly opposite to the other, and each of them lead into a path that lay just without the Walls, and ran close by them as far as they could see, and both of them repleniſhed with many though different Pleasures, and yet not so much different in themselves, as they vary in the Tempers and Apprehensions of those who walk therein. Now when they had looked into those by-Paths, the two Pilgrims declared their Opinions to be, that they were made by the Kings Order, as Foot-Paths for the ease of Pilgrims, and to make their Pilgrimage the more pleasant and delightful, and therefore were for

walking in them, lest, *said they*, we be found to put a slight upon the Favours the Divine Goodness hath hereby offered to us. No, said *Believer*, I dare not, nor would I have you to go into them, for they seem to me to be By-Paths, and I am very suspicious that all By-Paths lead out of the Way of Life. It's true, *said they*, they do so, but these can be no By-Paths, for you see that they run all along by the Walls side, so that if we find occasion, we may turn out of them into this Path again at our pleasure. I will not, *said he*, and, O do not you venture that; for however they seem to run so as far as you can see, yet who knows how they run farther off, or whither they will lead you in the End; as for the Way wherein we now are, I am sure that is the right Way, and that Eternal Glory is at the End of it, because the King himself set me into it, charging me withal, that I should not dare, as I loved my Soul, esteemed his Favour, or valued Everlasting Happiness, to turn out of it, either to the Right-hand or to the Left, so that if you will not be perswaded to go along with me and be happy, I must not, nor I will not be Wheedled and Wiredrawn, to go along with you to be Miserable:

Miserable: Pray remember what you were saying when you first overtook me, *viz.* How dreadful it will be if any of us who have Conferred, and Prayed, and Walked together, should after all this Miscarry, and be Eternally Separated and Doomed to Everlasting Misery; if it fall out so with either of you, you will be forced to remember when it is too late, that you were forewarned thereof by me. Having thus told them their Danger, and finding them notwithstanding Obstinate and Headstrong in their way, he left them to their own Devices, and went forward on his Journey. Now I saw that when he was gone, the two Pilgrims could not agree which of the Paths they should take, wherefore *Desire to be Good* took the Right-hand Path, and *Would be Happy* turned into the other on the Left-hand, which *Believer*, (who looked back to see which of the Ways they would take) beholding, he said thus to himself; Lord, what a strange Creature is Mankind? How willing is he to be Miserable? How unwilling to be Happy? How easily Wheedled into the Path of Danger; and how hardly perswaded to enter into, or when entred, to continue in the Way of Life?

And now, O Lord, what is thy Servant, that thou shouldest be so loving and indulgent to me, and bring me into the Way of Life, when thou hast left so many others to Perish in the Paths of Death? and be so unwearied in thy care to preserve and keep me therein, when thou permittest so many others to be Wheedled by the Prince of *Darkness*, and a deceitful, yielding Heart, foolishly to turn out of it into the Ways of Sin and Death again? Lord, let the consideration hereof inflame my Heart with more love to thee, teach me to be more Faithful and Obedient, and lead my Soul to a nearer and a more universal Compliance with the Divine Will.

Now methoughts seeing the three Pilgrims thus parted, I became strangely concerned thereat, and it created in me an extraordinary desire to know what became of them all, and whither the two By-Paths led; to which end I would get upon the Walls, sometimes on one Wall, and sometimes on the other, and look after them, yet so as not to lose the sight of my Pilgrim, who continued still in the Narrow Way. And I saw that the Way on the Left-hand which *Would be Happy* took,

took, was a Road of so much Business, that the Imploy and Management thereof ingrossed so much of his Time, and kept him in such a perpetual hurry, that he not only lost his Way to the *Celestial Paradise*, but he quite forgot also, that there was any such place, or at leastwise that ever he had been Travelling toward it, or had any kind of Business there; and at length it brought him into the Broad Way again, where he returned without any Reluctancy or Notice, being not at all concerned thereat: Well, thought I, I may now say of thee, Farewel for ever, for there is now an end of thy Pilgrimage, unless the Eternal, who is the Father of Mercies, should by a Miracle of Mercy revive thy Convictions again. And as for *Desire to be Good*, I saw, that not long after his entrance into the Path, he overtook one whose Name was *Intend well*, who was got over into the Path not long before him, fancying as the other, that now they had nothing to do, but to mind and follow their General Vocation, vainly imagining that the Eternals commanding them to forsake the World, not suffering themselves to be Carnal, but Spiritually minded, have their Conversation

in

in Heaven, and that they should set their Affections not on the things which are seen, but on the things which are not seen, because the things which are seen are Temporal, but the things which are not seen are Eternal; I say, they thought that those Commands warranted their so doing: but, as I afterwards learned, they were grosly mistaken therein, and that this mistake was almost as mischievous and as fatal as the other into which *Would be Happy* fell: Now I saw them walk together a long time in that Way, every Day frequenting of Sermons, and Lectures, and Christian Conferences, or else keeping of Days of Fasting and Humiliation, in all which they seemed to take a great deal of Delight and Pleasure, and manifested abundance of Heat, Warmth, and Zeal. Well, thought I, I hope better things of these two Pilgrims than I did of the other that took the Left-hand Way; but at length I perceived them to be perfectly glutted and clogged with their Injoyments, and by the Constancy of their Attendance thereon, their fervour began to flag, and by degrees they grew exceedingly weary and tired thereof; and afterwards I understood that was the Design of

the subtle Serpent, in persuading and drawing them into that Path, that so by being Righteous overmuch, they might be surfeited with the Duties and Ordinances of Religion, and turn from them with loathing, and thereupon return again to his Service, or at least put them to the trouble of going back as far as the Strait Gate, in order to their getting into the Way of Life again, and so it fell out in those two Pilgrims, for I saw *Intend well* at length fall into a certain Path which led back again into the Broad Way, and I never heard that there was ever any farther Enquiry made by him after the *Celestial Paradise*. And *Desire to be Good* beginning now to be sensible of the Error he had been Guilty of, in turning out of the Way wherein the King had appointed him to go on Pilgrimage to the *Celestial Paradise*, and being thereupon overwhelmed with sorrow, he returned with Grief and Shame to the Strait Gate, whereat *Believer* had entered, which he was not able to pass without much difficulty and Striving, nor was he favoured with those Sweet Soul-Affecting and Heart-Ravishing Intimations and Assurances of the Redeemers Love, wherewith

Believer

Believer was blest; nor did the Son of Righteousness arise upon him with so much Brightness and Splendor as upon the other; but instead thereof, he was forced through a long tract of time to Walk alone in a mournful and disconsolate manner, bitterly exclaiming against his former folly, and ever and anon lamenting the absence, and declaring how vehemently he longed for the presence of the Beloved of his Soul, who did at last graciously Condescend to Visit him with his Salvation, and refresh his Spirits with his loving Kindness and tender Compassions, which have been ever of Old.

And now I think it is time to return to our Pilgrim again, who by this time was got a great way on his Journey, and had joyned him in Company with a great many Pilgrims, who were going likewise the same way, and intending for the same place with himself, having all of them their Faces set *Sionward*. And lo I beheld an Ambassadour come from the King of Kings, and inviting them in his Name to a Royal and Plentiful Feast, where they all sate down at a well-spread Table, Richly furnished with all manner of Varieties, and plentifully stored with all the

Delicacies

Delicacies of the Gospel, all which were served up in several Dishes, and the first which I saw set on the Table was a Representation of a Broken, a Bleeding, and a Dying Jesus, whose Face although it were fairer than the Children of Men, was defiled with Spittle, bruised with Blows and Buffetings, and covered over with a Purple Gore; whose Head which was white as Snow, and like the purest Wool, was Crowned with Thorns, the points whereof were beaten down into his Head with Reeds, and thereby both Head and Hair Died in a Sanguine Red, whose Eyes which used to be infinitely brighter than the Flames of Fire, and sparkle more than the Richest Diamonds, now swam in Tears, were dim with Blood, and darkened at the approach of Cruel Death; whose Mouth and Lips, although they were wont to speak as never Man spake, were novv grovvn Pale and Wan vvith strokes, grim vvith Death, and imbittered by the Gall and Vinegar, vvhich he drank; vvhose Arms vvherevvith he used to Fathom the World, and Imbrace all the Povvers of the Universe, vvere novv distrained and stretched on the Cross; and his Shoulders, by the strength

vvhereof

whereof he upheld the tottering Creation, was beaten and lashed with Knotty Cords and Whips, and when so Bruised and Wounded thereby, that it would have drawn Tears from the Dryest Eyes, and have moved the Hardest and most Obdurate Heart to Pity and Commiseration to behold it, he was inforced notwithstanding to bear a Heavy Cross, whereon himself was to be Crucified; whose Hands, whereby the Worlds were made, and with which he formed the curious Frames and Fabricks of Heaven and Earth; and his Feet, which used to move so swiftly to bring Pardon and Relief to the Condemned and the Miserable, were now Bored and Pierced through, and by Inhumane and Salvage Traytors, Cruelly Nailed and Fenter'd on the Cross; whose Heart, which was never polluted nor defiled, and was the very Spring and Fountain of Mercy and Love, was now pierced and wounded with a Spear; and those Bowels, which Yearned with Pity, and Rouled with Compassion towards others, when in Distress and Misery, were now dried up for want of Moisture, and Pained & Tortured with straining pulls, and the extremity of his Torments, and even broken and rent

asunder

asunder by his dying pangs. So that from Head to Foot, there was no part free; but methoughts he appeared covered all over with Blood; his Face was sadly Mortified, & numerous streams of Blood flowed from the several Wounds the Crown of Thorns had made in his Guiltless Head; his Eyes looked Watery and Red, his Mouth Wan and Pale, his Arms were Distorted, and his Flesh beat and torn from his Shoulders, his Hands and his Feet were Boared, his Heart-strings broken, and his Bowels dried up and clung together; his Wounded Side ran like a Fountain of Blood, the Sacred Streams whereof was indued with such a Cleansing Virtue, that being sprinkled on the Pilgrims, they were presently washed thereby from all their Pollutions, and adorned with a wonderful Beauty and Comliness; and withal, so Powerful and Persuasive, that upon the very sight thereof, the Eternal forgave them their Iniquities: The Wound in his Side, from whence this Fountain of Blood issued, was so large and open, that as some of the Guests afterwards told me, they could through it look into his Breast, and see the pantings of his Heart, the whole whereof they assured me, was Compoſed

of

of Love. The next Course I saw served up, was a Dish of Gospel Mysteries, every one whereof contained and had inclosed in it a Sacred Wonder, the number whereof was so great, that my Memory was not able to contain them, and having forgotten many of them my self, I cannot relate them to you; but such of them whereof I took a more particular notice, & wherewith I found my Heart more than ordinarily affected, were as follows: The first Mystery I remember which offered it self to view, was *God manifested in the Flesh*, which being opened by the Steward of the Feast, the Sacred Wonders inclosed therein (for there was more than one contained in this Mystery) plainly offered themselves to the view of the Beholders. And it contained in it a Wonder of Righteousness, Justice, and Severity, in that the Eternal would not spare but punish Sin, although upon his own and only Son, notwithstanding the Guilt thereof was not contracted by him, but only imputed to him. The Second Wonder, was a Wonder of Wisdom, whereby the Eternal had made Light to spring out of Darkness, Life out of Death, Gain out of Loss, Blessing out of a Curse, and Victory out

of

of an Overthrow, and brought about many other glorious and incredible things by absolute Contrarieties; As the filling of the World by the fall of its Upholder? The riches of his People by the poverty of their Intricher; and the fulness and glory of the Saints, by the emptiness and shame of the King of Saints. The Third Wonder, was a Wonder of Mercy, in that the Eternal, notwithstanding he shut his Ears, and hardned his Heart against the Cries and Intreaties of his own Son, when he submissively begged of him, *Father, if it be thy Will let this Cup pass from me*, should yet open his Ear to, and receive the Cries of Sinners, who had Conspired and Rebelled against him. The Fourth Wonder, was a Wonder of Love. A Wonder of Love? Ah that was a Wonder indeed, and there was more Wealth and Sweetness contained therein, and the sight of it afforded more satisfaction and delight than the Bluntness of my Pen will permit me to Describe. First, The wonderful Love of the Eternal, the Everlasting Father of the Prince of Peace, in providing such an Admirable Way for the Saving of Sinners, and the making them who were by Nature Children of his Everlasting Wrath, Children of his

Dearest

Dearest Love by Grace, and the parting with, and giving up his own Eternal Son, who had never offended him, to become a Sacrifice and a Ransom for lost and undone Mankind, who were Strangers & Enemies, and had ever Rebelled against him. Secondly, the Wonderful Love of the Blessed Redeemer in consenting to give Himself, his Blood, his Life, his Soul a Ransom for his People, to Ransom them from Everlasting Misery, buy them out of the Hand of Justice, purchase for them an Eternal weight of Glory, and an Everlasting Inheritance with the Saints in Light; but that which added to, and increased the Wonder beyond all expression, nay, beyond conception it self, was, that all this should be done for Worms and Rottenness, for Dust & Ashes, for the most filthy and polluted, for the most worthless and despicable Creatures, who were not capable of meriting, or any way deserving this Redeeming Love before, or answering and compensating of it after it was bestowed upon them. The Fifth Wonder, was a Wonder of Divine Patience, Long-suffering, and Forbearance; in that the Eternal did not speedily Execute Vengeance upon those Ungrateful Wretches who had slighted his Mercy,

abused

buſed his Love, and ſcornfully refuſed and trampled upon his Son, affronting him for the kindneſs he offered them, and ſpitting in his Face for the Reward of his Love, in tendering them Pardon and Forgiveneſs. Now although thoſe Diſhes which were already placed on the Table were Admirable and Splendid, yet thoſe which followed far exceeded them in Sweetneſs, and afforded infinitely more delight and Satisfaction to thoſe who fed thereon; and the Firſt of them was, A Particular and Effectual Application of Electing, Redeeming, and Converting Love to the Souls of the Redeemed, by the Hand of the Spirit in the Preaching of the Goſpel; which Myſtery likewiſe contained in it ſeveral Wonders; as, that Divine Goodneſs ſhould chuſe them and neglect others, making them to be the Heirs of Life, whilſt others were left to inherit the Paths of Death, that he ſhould Embrace them in his Arms, and beſtow upon them the Kiſſes of his Lips, whilſt others are not permitted ſo much as to behold his Face; but were by a Sentence of Baniſhment for ever excluded from his preſence; that he ſhould Indulge them in his Boſom, when others were Trampled under

under his Feet; that they should be received and accepted by him, notwithstanding they had neglected and stood out so long against him, and had refused and slighted so many offers and tenders which had been made by him; &c. The next Course was of Multiplied Pardons, and Plentious Redemption, ready prepared for, and freely bestowed upon Relenting and Returning Sinners; and reiterated Pardons and Forgiveness for those unwary Pilgrims, who had through oversight neglected to keep up their Watch, and by reason of the prevalency of their remaining Corruption, fallen into some undue Practices against the King, contrary to the settled bent and inclinations of their Hearts, which were always Constant and Loyal to him. The last Course which I saw served up, was Unchangeable Love, brought to the Table, and Handed down and Conveyed to them in an unalterable and an Everlasting Covenant, ordered in all things and sure. And for the better pleasing of the Eye, as well as delighting and satisfying of the Heart of the Guests, the Dish was covered over with Promises of an inestimable value, and garnished round with such Assurance

as these, I will not Violate my Covenant, I will not alter my Love, nor suffer my Faithfulness to fail; my Covenant will I not break, nor alter the thing which is gone out of my Mouth, *Psal.* 89. 33, 34.

Besides these Dishes which I have told you of, there were many others which I cannot so well remember, and every Dish which came to the Table, was Sauced with Eternity, and Garnished with Unchangeableness and Instability; neither was there wanting Variety of Delectable Liquors for the satiating of the Thirsty, as well as the satisfying of the Hungry Soul, for there was plenty of Living Water, Honeyed Milk, and Spiced Wine in abundance; and indeed the Glory as well as the Plenty of the Feast was such, that I fear nothing more than that I shall detract from and lessen it by my attempting to describe it, and therefore I would have you Guess at it, not so much by my Description, as by the Wealth and Riches, and the Bounty and Love of the King that made it, and the Quality of the Persons whom he invited to it. Now you must know, the King who made this Feast is the Lord of Life and Glory, the Eternal God, the Everlasting Jehovah, the

the Mighty and the Uncontrolable Monarch of the Universe, who says of the Earth It is mine, and all the fulness thereof; and is the owner and absolute disposer of all that the Heaven of Heavens can produce; and whensoever he makes a Feast, he makes it like himself, that so he may thereby shew forth and declare to them who are his happy Guests, the Wealth, and Riches, and Glory, and Fulness, and Love of him who hath Invited them to, and Entertains them at his Table. And the Persons who were the invited Guests to this Royal and Kingly Feast, were all or most of them Princes and Princesses, the Sons and Daughters of the Majesty of Heaven and Earth, and by the glory of their Countenance and the Majesty of their Port and Carriage, they each of them resembled the Children of a King.

Now the Table being thus Spread and Furnished, the Guests Seated, and the Steward of the Feast having Implored a Blessing from Heaven upon the Rich Varieties wherewith it was Stored, the King himself Arrayed in Royal Robes of Love and Majesty, Girt about with Truth and Faithfulness; and having his Crown on

his

his Head, and bravely attended by an innumerable Company of his Glorious, Splendid, and Shining Courtiers, came in amongst them; and Saluting them all, bid them welcome to his Table, and turning First to one, & then to another; (*Pro.* 9. 5. *Can.* 5. 1.) he invited them to Eat heartily of the Bread which he had prepared, and Drink freely of the Wine which he had Mingled; crying out unto them, and saying, *Eat O Friends, and Drink, yea, Drink abundantly, O my Beloved!* You are now at a Feast where you have Provisions enough to fill and satisfie you, therefore Eat and spare not, and let your Souls Drink freely of the Cup of Salvation which I have provided you. You need not fear your Eating of my Table empty, nor shall the Fountain whereat you now Drink ever be Exhausted; O therefore, Feed and Feast your Souls; for assure your selves, that the more you Eat at my Table, the more you shall have to Eat, and the welcomer you shall be; and the more you Drink at the Ocean of my Love, and the Fountain of my Goodness, the more you shall have it overflowing to you; and therefore I charge you that you rise not before you are satisfied, and that none of you go

Empty from my Table. O Create not an occasion to your selves, to reflect with shame and sorrow hereafter upon your Madness and Folly in going from Infinite fulness without being filled, and from Allsufficiency it self, without being satisfied. I am sure you do not, or at least you need not question your welcome to my Table, and the Provisions I have there, provided for you, nor my willingness to make you so, since I have, by many Irrefragable Arguments given you unquestionable Demonstrations thereof.

The King having made this Declaration, methoughts I saw *Believer*, who had before he would adventure to approach the Table, or participate of the Feast to which he was invited; plucked out of his Bosom (which was the place where he used to keep it) the Memorials of his Covenant, and having read the Conditions thereof, and Considered with himself how he had answered the Obligations he had thereby laid upon him, and finding himself faulty in some Particulars, he mightily bewailed his folly and oversight therein, and in the most humble manner imaginable upon his Knees, with shame and blushing, acknowledged and confessed it.

it, and craved Pardon for the same, protesting the sincerity of his Intentions to amend, and promising to yield better Obedience for the future, and having so done he set his Hand and Subscribed his Name to it, as he did before when he first enterred into Covenant, and so folding of it up, he put it into his Bosom again, and kept it there as a perpetual Memorial of the Matter, pluck the Paper which contained the form of the Covenant between him and the Son of the Blessed out of his Bosom, and with a most profound Reverence and Veneration Humbly presented it to the King, intreating him to set his Seal to it; which I saw the King take into his Sacred Hand, and having read it over, and perused the Contents of it, I heard him declare himself highly pleased and delighted with that Faith in his Promises, Hope in his Mercy, and Confidence and Trust in his Truth and Faithfulness which *Believer* had by that Act discovered himself to be possessed of, and therefore willingly affixed the Broad Seal of Heaven to that Memorial of his Covenant, and Certificate of his Marriage: And then Methoughts I heard *Believer* sing softly to himself the following Himn.

Thou'st brought my Soul into thy Courts,
And Chambers of thy Love,
To be refresht and feasted here
With dainties from above.
The Heavens thou hast open set,
And rent the Vail, that I
May upwards look, and thy dear Son
With Glory Crown'd espy,
Who Crowned was for me with Thorns,
And Scourg'd with Cruel Hand,
When on the Cross he died for me
With sad and torturing pangs;
Tears then ran down his Rosy Cheeks,
And sweat bedew'd his Face,
Blood from his Sacred Hands and Feet,
And Side in Streams apace
Did flow, to purge and wash my Soul,
And purchase at thy Hands,
The Pardon of my Wickedness,
And freedom from my Bands:
His dying Groans were strong and loud,
When then on him did'st lay
The Punishment of all my Sins,
Which he did freely pay;
And for my Soul he purchase did,
Both Grace and Glory too,
The one to be my portion here,
The other when I go

From this frail state and mortal life,
To be possess'd above
With those delights which there do flow
In plenty from thy Love.

And after they had all of them Eaten and Drank their Fill, and the Steward of the Feast had in their Names, and on their behalf returned Praise and Thanksgiving to the King for the Bounty and Love wherewith he had Treated them at his Table; they all sang an Hymn to the Praise and Adoration of him, who was both the Maker and the *Matter* of their Feast; and then the Steward standing up, he Blessed them in the Kings Name, and so they departed; and I saw them go forward on their Journey, Talking and Discoursing together of the great things which they had seen and felt, and participated of at the Kings Table, and saying one to another, Certainly we shall never forget the Glorious sights which have been represented to our view this day, especially, that Blessed and Glorious Mystery which was so full of Wonders, and those Wonders so great and Transparent, *viz.* The Mystery of God Manifested in the Flesh; Ah Blessed Mystery! and thrice happy

we who have had our Eyes Bleſſed there-with, and have had Hopes and Aſſurance given us, that we have an Intereſt therein, and ſhall both here and hereafter in Time and in Eternity, injoy the benefits thereof.

But after ſome time, I ſaw *Believer* overtaken by one of his old Companions, with whom he admitted to talk a little, which brought up former Injoyment into Remembrance, which he found created ſome kind of delight to him; upon which the poor Man was preſently ſeized with the Plagues of Spiritual Lazineſs and Awkwardneſs, ſo that he became in a manner altogether indifferent whether he went forward or not, and the Plagues increaſed and grew ſo much upon him, that in a little time, he neither cared whether he did, nor knew how to ſet one Foot further; nay, I perceived he had, (notwithſtanding all that he had formerly ſuffered thereby, the trouble and ſorrow it had procured him, the Comforts it had Robed him of, in having marred his Confidence in the Eternal, and made him both afraid and aſhamed to repair to his Throne of Grace, or once dare to lift up his Face before him) ſome little inclination to go back again

pian with him; whereby the Bleſſed and the Holy Spirit which was ſent into his Heart by the Redeemer, to be the Director and Comforter, and Believer of his Soul, and as ſuch had indeavoured to perſwade him againſt having any thing to do with this Old Acquaintance, or once ſtop to ſpeak to him; and when he could not prevail for that, but the poor overtaken, and wilful Man had reſolved notwithſtanding all that was ſaid to the Contrary, to buy Repentance at the dear rate of parting with all theſe Aſſurances he had of, and all the delight and ſatisfaction he took in, the Favour of the Eternal, and for any thing he knew to the contrary his Soul too, to purchaſe it; Then he perſwaded him to Repent of his Folly, told him the danger he had brought himſelf into by this relaxation from, and prevarication in his Covenant, adviſing him to ſtop before he was gone ſo far that he would not be able to ſtop, nor would be peradventure accepted by the Eternal if he did, but now he was grown more wilful and obſtinate than before; nay, he was ſo taken up, that he heard not, or at leaſt minded not what was ſaid to him, whereat the Holy Spirit was offended,

grieved, quenched, and finding all his Motions slighted, and all his Dictates opposed and disobeyed, he withdrew; but I saw that he did not absolutely leave him, but only retired out of sight, and forbore the sensible performance of his Visible Operations, whereby the poor Man was left in a sad and dismal condition. He intended at first it should seem only to speak to it, or so, without any Design of Closing with, or imbracing of it, but the Prince of *Darkness* perceiving that he stopped to speak with it, and knowing that the Original Corruption which he had within him, was of the Nature of Tinder, and thereby apt to take Fire upon the least occasion, he presently laid hold of the opportunity, and flying swiftly through the Air with a little spark of Fire in his Right-hand, which he brought with him out of the Bottomless Pit, he came close by him, and having ordered the Object that had at first stay'd him to appear, just as he came to him, the Man seeing it coming lift up his Eyes to gaze at it, and thereupon the Wicked Fiend, who only watched for, and desired that opportunity, threw the Burning Spark which he brought in his Hand for that purpose

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in at those Windows or Casements of the Soul, which meeting with a Nature that was no other than Tinder to this Spark, he was presently set all on a Flame. Now when I saw things go thus with him, I still expected when he should by an absolute Compliance have turned his Back upon the *Celestial Paradise*, and have declared his resolution then and there to have put a final period to his Pilgrimage, and return again into the Broad Way; but notwithstanding my fears, I perceived that all the Wiles and Devices which the Prince of *Darkness* was Master of, was not able to effect that; not but that *Believer*'s Inclinations to do so, were strong & powerful enough, but because the Seed of the Eternal remained in him, 1 *Joh.* 3. 9. and the Prince of *Darkness* could not find out or Devise any expedient to force or steal that out of him, however he resolved to keep him as long as possible in that posture, wherein he found him, hoping to effect that by length of time, which he could not accomplish at present, and resolving since he could not steal away, or force the Seed out of his Heart which the Eternal had Sown there, he would Beleagner and Besiege it so close, as to pre-

vent the Eternals sending any relief or succour to it, and thereby starve it out, or force it to a Surrender: And in this sad kind of Condition the Man continued for a long time, hanging as it were between Heaven and Hell, and halting between two Opinions, until at last he came to a place where one of those Temples stood which the Eternal had placed in the Road for Pilgrims to do their Homage and Worship, and Adore him in. Now when he came to the Door, I could easily perceive him to be indifferent whether he went in or passed by, but being entered he there met with an Embassador from the King, who assured the Pilgrims which came there to Worship, that if any of them sinned wilfully after the receiving the knowledg of the Truth, *Heb.* 10. 26, 27, 28, 29. *there remains no more Sacrifice for Sin, but a fearful looking for Judgment, and Fiery Indignation, which shall devour these Adversaries; for if those who despised Moses Law, died without Mercy, of how much sorer punishment shall you be thought worthy, who have trodden under foot the Son of God, and accounted the Blood of the Covenant wherewith you were Sanctified an unholy thing, and done despite to the Spirit of Grace:* And I will assure

assure you, said he, you will find it a dreadful thing to fall thus into the Hands of the God, *Heb.* 12.29. *for our God is a consuming Fire to all of you, who are Workers of Iniquity*: Now *Believer* looking back, and reflecting upon what he had done, found, that if it were not his very case which had been treated of, yet at least it came somewhat near it, looked like it, and led directly towards it; whereupon he presently applied all that had been said to himself, affirming it was all directed at, and intended for him; and that which made him the more confident it was so, was this, he fancied that the Embassadour looked on him, and pointed at him all the time he was delivering his Embassy; whereupon he roared in the bitterness of his Soul, and cried out, O, w o, wo, and ten thousand woes unto me, wretched me, deluded and deceived me, for I am now lost and undone, my hope is cut off from the Lord, and the everlasting God hath forsaken me; the Blessed Redeemer hath now ceased to interceed for me, and the Holy Spirit is withdrawn from me. After this manner he lamented and bewailed his backsliding, nor where his fellow Pilgrims, divers of whom attempted it, able to fix any Comfort upon him; they told him of the Mercy of the Eternal, the Merits of the Redeemer, and the unalterableness of the Covenant wherein they had made over and given themselves unto him: They told him that the everlasting Jehovah was not as a Man, that he should Repent; nor as the Son of Man, that he should Change; all which he acknowledged to be good Plaisters for a wounded Soul: But O, said he, they will not stick upon me. And thus he went mourning from them, and I saw him retire

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into a ſecret place all alone by himſelf, where proſtrating himſelf on the Earth, before the Eternal, with a dejected Countenance, a ſad Heart, a weeping Eye, and a doubting Spirit, having his Face covered over with ſhame and bluſhing; not daring to look up to Heaven, as unworthy to behold that place, he only laid his Hand upon his Guilty Breaſt, and ſighed out, (Luk. 18, 13. Rom. 8. 36.) *Lord be merciful to me a Sinner*: He would have proceeded further, but was not able, ſo that he was forced to ſigh out the reſt in ſilent Groans, which he was not able to utter, or form into Words. Now after he had lain thus groveling on the Ground for ſome time, I ſaw him ariſe, and taking the Records of the Sacred Law into his Hand, he opened it juſt about the middle, and the very firſt thing that he fixt his Eye upon, was the following Promiſe: Prov. 28. 13. *He that confeſſeth and forſaketh his Sins ſhall find Mercy.* His Eyes were ſo dim and bleared with weeping, that he could not ſee to read it plain at firſt, ſo that he was forced to look on it again, and again, before he could read it plainly; then turning towards the latter end of it, he found another, which was not only more full and ſweet in it ſelf, but alſo directed him how to make uſe of and improve the other, *viz.* 1 Joh. 2. 1. *If any man ſin we have an Advocate with the Father, even Jeſus Chriſt the Righteous*; from which two places of the Divine Law, he Extracted abundance of Comfort and Hope, and reſolved preſently to put them in practice.

Wherefore Addreſſing himſelf in the moſt humble manner imaginable upon his Knees to the Eternal, he uttered himſelf after this manner.

Lord

Lord (*said he*) I have sinned against Heaven, and before Thee, and am not worthy to be called thy Son; wherefore Thou hast almost consumed me in thine Anger, because of my Backsliding; And thy wrath hath troubled me, because of my sin. Mine iniquities are ever before Thee, and Thou hast set my secret sins in the Light of thy Countenance. Thou makest me to spend my dayes in sorrow, and pass away my nights in despair. Lord, who knows the power of thy Anger? according to thy fear, so is thy wrath; the sense whereof lyeth so heavy upon me, That I am like one going down into the pit, and like a man that hath no strength; thy fierce wrath goeth over me, and thy Terrors have cut me off; so that my dayes are consumed as smoke, and my bones are burned and consumed within me: My heart is smitten and withered like grass, so that I forget to take my bread; and yet all this I freely acknowledge to be Just, because I have sinned against Thee. I am destroyed indeed, but it is by my self; I am wounded, but it is by a weapon of my own forming, an shot Arrow out of my own Quiver. I am Poisoned but it is by a draught of my

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own Composing. I am Robbed and stripped of all my enjoyments, but it is by my own Companions and with my own consent: And therefore thou maist justly refuse to Heal or Relieve me, Pardon and forgive me; But Lord, didst not thou tell me, that thou wert an Everlasting God; and that thy Love was unchangeable. I have indeed slighted thy Love, abused thy Patience, trampled upon thy Son, despised thy Grace, and grieved thy Spirit. And have not only sinned against, and broken and violated all those obligations which thou hast been perpetually laying upon me by the infinite and unmerited instances of thy Love and thy Bounty: But likewise against all those obligations that I have been laying upon my self too, I have violated all my Covenants, my promises and my vows, and sinned against my own prayers, lamentations and Tears: And wilt thou therefore, O Lord, prove as changeable as my self! Wilt thou take an advantage against me! Wilt thou cut me off for ever! or wilt thou resolve to be favourable no more! Is thy mercy clean gone for ever! And shall thy promises fail for evermore! Hast thou forgotten to be gracious! Or wilt thou in anger

anger shut up the Bowels of thy tender compassions! Wilt thou who art the God of Grace, refuse to be gracious! or can the Fountain of Mercy, cease to be Merciful! Hast Thou not said in the Records of thy Law, that Thou wilt not be alwaies Wrath, neither wilt Thou keep Thy Anger for ever: lest the spirit fail before Thee, and the Soul which Thou hast made?

And then applying himself to the Son of the Blessed, Lord, said he, Didst not Thou assure me in the day when Thou enteredst into Covenant with me, and permittedst me to enter into Covenant with Thee; That Thou wouldst become my High Priest and Advocate; and that as Thou hadst shed thy most precious Blood, as a Sacrifice to Attone for my sins; so Thou wouldst appear before thy Father, as my Advocate, and plead that Blood, and the Merits of it; to appease his Anger, and turn away his displeasure against me, and Procure me Pardon and forgiveness from him, and Reconciliation with him. And wilt Thou now, when I am confounded in my self, and even environed and overwhelmed with Despair, having no hope or possibility

of

of finding relief any where but in thy ſelf, forget thy Promiſe, and prove worſe then thy Word? Wilt Thou, becauſe I have wickedly and moſt perfidiouſly broken my Covenant, break thine too? Sure it cannot be, for thou art the ſame for ever, and canſt not change: wherefore thou Bleſſed Jeſus, thou ſweet Redeemer of my Soul, I will by thy own Aſſiſtance, (for without it I am ſure I ſhall not be able) reſolve with an humble boldneſs, to act Faith in thy Promiſes, lay hold on thy Covenant, and hang upon the words of thy lips, as the Bee doth on the flower, from whence ſhe extracts the ſweetneſs wherewith the dews of Heaven hath repleniſh'd it. And according to thy own directions, I will now take unto my ſelf words, and ſay unto thee, Lord, Pardon thou my iniquities, and receive me graciouſly: Heal thou my Backſlidings, and love me freely. And do thou who art ſo Eloquent and Powerful an Orator, that thy Father can deny thee nothing, Who art ſo wiſe an Advocate that none of thy Clients did or ſhall loſe their Cauſe; ſo prevailing an Interceſſor, that whatſoever thou Intercedeſt

cedeſt for, and what requeſt ſoever thou makeſt on the behalf of thy Members, is fully and immediately granted; go to the Eternal, and plead my Cauſe at his Bar, and when Thou haſt there procured Pardon and Reconciliation for me; then ſend thy Spirit to convey the knowledge and comfortable Aſſurance thereof, unto my Soul, that ſo thou maiſt cauſe my heart to ſing for joy, and put a new ſong of Praiſe and Thankſgiving into my mouth, that I may rejoice in the Lord, and triumph in God my Saviour, *Amen*, *Amen*.

And methoughts, I ſaw him riſe from his knees in a moſt Humble, Serious, and ſedate Frame, having his heart enlarged, and lifted up to Heaven in Holy deſires, and yet his eyes caſt down to the Earth, as being both aſhamed for his having ſo ſhamefully Backſliden from, and prevaricated with the Infinite *Jehovah*, the Eternal Majeſty of Heaven and Earth; and withal not abſolutely freed as yet from all manner of fear, diffidence and doubtings, whether the Eternal would be reconciled to him, or whether the Bleſſed Redeemer would intercede for him, and endeavor to prevail with the

Eternal

Eternal to consent to a reconciliation: having as he afterwards told some of his fellow Pilgrims, many mis-givings of Heart, that they would never give him credit or trust him more, since he had falsified his word, violated his promises, and broken his Covenant with them so often before; wherefore plucking the memorial of his Covenant out of his bosom, he first read it over, and then began to examine himself what parts of it he had broken, and tried, convicted and condemned himself for the same: And having so done, I heard him say thus to himself, Well! since it is so that I have been so foolish and unwary, as to suffer my self to be thus wheadled by my subtle Adversary, to dally and play with that which I thought I had Eternally shaken hands with, and had firmly resolved to have no more to do with it for ever; and I am not able to obtain any Assurance within my self, whether I am in a state of Grace, nor yet whether I am Pardoned by the Eternal; for thus Backsliding from him; I will now therefore, resolve to enter into Covenant anew as if I had never done it before; I will give up and make

a

a Resignation of my self to the Blessed Redeemer, as tho' all I had hitherto done in that respect, were false and fained: And when I have done this, then I will see if I can take more heed to my ways, be more careful to maintain a stricter and more Spiritual Government over my thoughts and affections.

Whereupon kneeling down before the Eternal, he opened the paper, and having spread it before him, he first bewailed with shame and sorrow his *Violation* thereof, freely acknowledging, and confessing his Guilt, and that he had thereby justly deserved to be Eternally forsaken by, and banish'd the Presence of the Eternal for ever. And then he silently sighed out his humble Request, *That Free Grace might notwithstanding Reprieve and Pardon him, and Divine Goodness Heal and Restore him.* Then I heard him read over the Conditions of his Covenant and saw him when he had so done, in the most Solemn manner imaginable, present it to the Divine Majesty, as his act and deed, setting his hand and subscribing his Name to it, as he had done at the first.

Where-

Whereupon methoughts I looked up, and saw *The Son of the Blessed, stand by the Golden Altar, which was erected before the Throne of God, having a Golden Censor in his hand, which was full of incense, wherewith he offered up the Prayers and Desires of a Believer, upon the Golden Altar, which was before the Throne, and the smoke of the Incense came with his Prayers, and ascended up before the Eternal, out of the hand of the Blessed Redeemer who is the compassionate Advocate and merciful High Priest of all relenting and returning* Pilgrims, *wherewith the Eternal was so exceedingly well pleased, that all his frowns were instantly presently changed into smiles, his Anger into Love, and his indignation into Compassion, so that he now spake kindly to* Believer; *returning the words of Peace and Truth, and comforting him that was cast down, saying unto him, Behold I have called thee as a man calleth a Woman that was forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God, for a small moment, have I forsaken thee, but with great mercy will I gather thee; in a little wrath I hid my face from thee, for a moment, but with Everlasting kindness will I have*

mercy

mercy on thee, saith the Lord thy Redeemer; And the Covenant between us shall be, as the waters of Noah, for as the waters of Noah shall no more go over the Earth, so have I Sworn that I would not be wrath with thee, nor rebuke thee. The Mountains shall depart and the Hills they shall be removed, but my kindness shall not depart from thee, nor shall the Covenant of my Peace ever be removed, saith the Lord that hath mercy on thee. Thou hast indeed played the Harlot, gone a whoring from me and embraced strangers, whereby thou hast deserved no better at my hands than that I should write thee a Bill of Divorcement, put thee away, and resolve never to own thee again: But yet fear not, for I have Pardoned thee and have covered thy shame with the skirt of my Love, so that thou shalt forget thy shame, and thy unfaithfulness, and shalt not remember the reproach of thy Widowhood any more; for thy Maker is thy Husband, the Lord of Hosts is his Name, and thy Redeemer the Holy One of Israel, whose Truth is established for ever, and his Faithfulness to all generations; wherefore art thou afflicted, tossed with tempests and not comforted? Behold I will lay thy Stones with fair Colours, and thy Foundation with Saphires. And now if thou

wilt

wilt take care to keep close to me, and be unfaithfull no more, then will I also resolve never to withdraw the sense of my Love and the Light of my Countenance from thee any more for ever.

And now I saw upon this Reconciliation, the Eternal Spirit, who was the Director, Reliever and Comforter of his Soul, return to him again, being sent from the Redeemer, to acquaint him with, and assure him of that Reconciliation, which he had by his efficacious and prevailing Mediation procured for him, with his Father, and to fill and feast his Soul with comfort, joy and consolation upon that account, and assist him in the preserving himself in the Divine favour for the future; whereupon I heard him break forth into such sweet and Heavenly Expressions as these, Lord, said he, how infinite is thy Condescention, and how wonderful is thy Love! How unfathomable is thy Mercy! And how unwearied is thy Patience! O that ever such a Backsliding wretch, such a worthless Worm, such a Rebel, Traytor and Prodigal as my self, should be again received to Mercy! O what a wonder 'tis, that ever such Backslidings as mine

were,

were, should be healed! That ever such unfaithfulness should be Pardoned! That ever such Ungratefulness should be forgiven; but since thou hast declared that it is so, and hast assured me of the Truth and certainly thereof, both by the Word and Oath of him that cannot lye, I Believe, Lord, help thou my unbelief. And now, O my God and my Father, I do with all humble Boldness, lay hold of, and thankfully receive these renewings of thy Love, and fresh assurances of thy Favour and Friendship, which thou hast at this time graciously sent me, and do as the most suitable return which my poverty is capable of making to thy Infinite and unmerited Love, subject my Soul and all the powers of it, to thee, to be disposed of as thou pleasest; and ordered, and directed in all things, according to the pleasure of thy will: In order whereunto, I do with all humble Boldness and firm Resolution, lay hold of thee, O my God! and of that Covenant which thou hast made with me, both as my happiness, and my safety, my portion and my strength too. And thou, and the Covenant, which thou hast made

with

with me, and now renewed to me, ſhall be that Rock whereon I will build all my confidence and hopes; and make the ſtay of my Heart and the ſupport of my Soul; that ſhall be the very life of my joyes, and the joy even of my life it ſelf; where I will for ever ſit and Sing, under the Shadow of thy branches with great delight, and thy fruit ſhall be ſweet to my taſte. There, even there, I will behold the Glory of thy Face, and veiw the raviſhing Beauty of thy Countenance, and ſatiate my Love-ſick Soul with the matchleſs Greatneſs and Bravery, freeneſs, ſweetneſs, and redundancy of thy Love.

And now methoughts I ſaw him go forward in his *Pilgrimage* with more ſpeed and diligence than ever, and with ſuch an addition of ſtrength, that notwithſtanding he met with innumerable diſcouragements, and every ſtep brought him into new and more threatening dangers, both from Earth and Hell, which with one accord united and banded together to obſtruct and retard his paſſage; yet he couragiouſly trampled them under foot, and with eaſe and facility paſſed through them towards the pro-

miſe

miſed Land. And now after he had marched thus rejoycing and triumphing in God for ſome time, I ſaw an Ambaſſador come from the King of Kings, and invite him, with many other *Pilgrims*, whom he had now overtaken again, to a Noble Splendid Feaſt, at the Kings Table: A Feaſt of fat things, and Wine on the Lees; fat things full of Marrow, and Wine on the Lees well refined. He gladly accepted of and embraced the Invitation: But yet I obſerved, he durſt not adventure to go to the Kings Table, before he had firſt read over the Memorial of his Covenant, examined himſelf how he had kept it, confeſt his prevarications with Sorrow and Repentance, and then proteſting the Reſolutions of his Soul to be more ſtrict, and yield better Obedience for the future, again ſet his Hand, and ſubſcribed his Name to it as before. And having thus renewed his Covenant with the Eternal, he went and ſate down with the reſt at the Kings Table, where I ſaw him preſent the ſame to the King, begging that he might have the Seal of it renewed likewiſe, which was preſently granted. And now methoughts I could

discern him to eat more heartily, and drink more freely at the Kings Table, than I had seen him do at other times, when he was invited thither; and when the Feast was over, he went away likewise filled with a Joy as far exceeding what he had formerly expressed, as the Joy of Harvest exceeds that of the Seed-time; or the Joy of Marriage transcends those that flow only from the first overtures of it: And as I afterwards heard him acknowledge in a Conference he had with some of the Pilgrims, it was the most ravishing and transforming Glimpse, and the sweetest, and the most satisfying Taste of that Eternal Felicity and Delight that is to be had in the Celestial *Paradise* that ever he had enjoyed.

In this sweet and Heavenly Frame he continued a long time, still calling to his fellow *Pilgrims*, and telling them the greatness of those Joys, and the sweetness of that pleasure which the Eternal poured into his Soul; and would frequently say, O what a Wonder it is that Divine patience hath born with me thus long. Methinks it is a wonder, that the Eternal should not feed me with Wrath, with Gall and Wormwood, with

with fire and Brimstone, and that he hath not Cloathed me with fury and flames, with Indignation and Vengeance! But O it is yet a greater, nay an infinitely greater Wonder, that he should feed me with Mercy and Love, Grace and Goodness, and Cloath me with Pardon and and Forgiveness! That he should give himself to me, as my happiness and portion, and give me leave upon all occasions to make use of him as my Inheritance and Treasure! And that rather than I should want, he should Bountifully make me a continual and perpetual Feast; of which Feast he himself is the Matter as well as the Maker! O that ever a poor worthless, forlorn and despicable Wretch, who was cast out in his Blood, and no eye pitied him, should be thus Dignified and Advanced! That ever I should be permitted to feed, and feast, and live even upon Omnipotency it self! O come unto me all ye that fear the Eternal, and I will tell you what he hath done for my Soul: He that is Mighty hath done for me great things, and Holy is his Name! O that I could love him, praise him, and delight in him more! that I could rejoice and triumph in him

more! And O that the whole imployment of my life, may be to admire and boast of the Sweetness and Glory, Riches and Plenty of my Portion! And that my Tongue may speak Good of his Name, and exalt and sing forth his praise, so long as I have a tongue to speak or sing withal.

But notwithstanding all this Heavenly Discourse, I understood he was not yet perfect, for afterwards, I perceived his heat and fervour begin to abate, and by reason of the remainder of Conceptions, the power of his Indwelling-sin and the deceitfulness of his treacherous Heart, he was thereupon prevail'd with to meddle a little too much with, and take delight in some things, which were indeed lawful in themselves, and were bestowed upon him by the Eternal, for the comfort and ease of his *Pilgrimage*, in a moderate enjoyment thereof. But the least excess in love to, and delight therein, hath ever been accounted (and he found by woful experience, that it was so to him) a wonderful hindrance to *Pilgrims* in their Journey toward Celestial *Paradise*; so that he began to grow very cold, dull and indifferent

and by that means loſt much of the Comfort and Joy which he had been poſſeſſed withal, but as ſoon as he perceived it, he preſently ran to a certain mountain which ſtands in that Road, and is ſo exceeding high, that *Pilgrims* were uſed to climb up thither, and take a View of Celeſtial *Paradiſe*, formerly called *Piſgah*, but I think they now call it Contemplation. The delightful and raviſhing ſight whereof very much conduces towards the recovering them out of thoſe fits of carnal Security. And when he came to the foot of the Mount, he encouraged himſelf to get up to it by the ſweetneſs of thoſe pleaſures, the conveniency of its height would afford him a proſpect of, ſaying to himſelf,

Mount up my Soul, and on this Mountain ſtand,
A taking Proſpect is the Holy Land.

And having thus encouraged himſelf, up he went, but by reaſon of its height and ſteepneſs, it was not without ſome difficulty that he reached the top of it; But being once there, it gave him a fair proſpect of the whole Univerſe. And the firſt thing he fix'd his Eyes upon,

was the Wilderneſs, where he ſaw a World of Sin and Wickedneſs, Curſing, Swearing, and Blaſpheming God, Theft, and Rapine, and Murther, Irreligion, Breaking the Sabbath, and Prophaning every thing which was Sober and Sacred; And as the conſequence hereof, great variety of tormenting pains and perplexing miſery, attending of, and falling on the Inhabitants thereof: Then caſting his Eyes a little lower, he ſaw *Tophet*, the place which the Eternal had made for the Reprobate: A place exceeding deep and large, the Pile whereof was Fire, and much Wood, and the Breath of the Lord, like a perpetual ſtream of Brimſtone, doth kindle it: Where he ſaw an innumerable company of vain and impenitent Wretches, weeping and wailing, and gnaſhing their teeth, and bitterly bemoaning and lamenting themſelves and houling in thoſe diſmal flames. Then he lifted his eyes to *Eden*, where he took a View of the happy place, where the Eternal firſt made Proclamation of Mercy, and declared the Riches and Glory of his free Grace and Love, in the choice and proviſion of a Redeemer, ſaying, *The Seed*

of the Woman ſhall break the Serpents head. Then he removed his eye to *Canaan*, where he beheld the Temple, the Sacrifices, and all the other Types and Figures that were lively repreſentations of the promiſed Meſſiah. After this he directed his eyes towards, and took a view of *Bethlehem*, *Egypt*, *Nazareth*, *Jordan*, *Jeruſalem*, and the reſt of the Cities of *Judah*, the Mount of Transfiguration, the upper Room where the Bleſſed Redeemer Inſtituted his laſt Supper, the Garden beyond the Brook *Cedron*, where he endured his Agony, and was Betrayed, the High Prieſt's Hall, where that bleſſed Face, which was fairer than the Children of men, was Spit on, and in ſcorn and deriſion covered and buffetted; the Judgment-Hall, whither he was carried by thoſe ungrateful *Jews*, and where he was Condemned by the *Roman* Governor, Firſt to be in a moſt inhumane manner cruelly Scourged with Whips, and beaten with Reeds, and then his Royal Head to be barbarouſly Crowned with a Diadem of Thorns: And after all this, by a moſt unjuſt Sentence, delivered to be Crucified, only to gratifie the importunity and clamour of a multi-

tude. From thence he directed his eye to *Golgotha*, where he saw him as an eternal High Priest, after the Order of *Melchizedek*, offer up himself as a Sacrifice to Divine Justice; and then to the Sepulchre, where he saw him lie three days, as a Testimony that he was really dead, and on the third day rise again, as an assurance that he had paid the uttermost farthing that Justice could demand, and that the Eternal was fully and compleatly satisfied. And from hence he followed him through several places to Mount *Olivet*, whence he saw him ascend to the Celestial Paradise, there to prepare a place for him. And now methoughts I could easily discern him to be exceedingly filled with admiration and wonder, at this blessed and glorious Sight, following him with his Eyes to the very Entrance of Paradise, and looking in after him, he beheld a little Glimpse of the surprizing Beauty and inexpressible Glory and Splendor of the place.

Now you may well imagine that after such transforming Sights as these, he was able to trample under foot all that coldness, deadness and indifferency

which

which he carried up with him, and by that means was Enabled to walk without Weariness, and ran without fainting, like a man whose Fetters were just now knock off, and all those clogs wherewith he was wont to be hindred, were removed. And yet after all this, I could perceive he lost sight of it again, and thereby he lost much of that comfort and consolation which the sight of it yielded him; and indeed the whole way, both before and after this, lay over Hills and Dales; sometimes on the Mount, and sometimes in the Valley, sometimes he could behold the Sun of Righteousness arising upon him, with healing under his wings, darting his glorious Beams, and conveying his refreshing and exhilerating Influences into his Soul: and at other times he was so benighted, and such sable Clouds interposed between him and Paradise, that he was so far from seeing the Sun, that he was not able to discern either Moon or Stars. Sometimes he would be walking with the Son of the Blessed, who was the beloved and the darling of his Soul; in the Gardens of Spices, satiating himself with Love, and the mutual Embraces

braces and enjoyment of each other; and yet at other times his Beloved would withdraw and hide himself behind the Wall, so that he could not find him, altho' he enquired after him, and it may be, when he did appear he would only vouchsafe to look on him through the Window, or shew himself through the Lattice.

Yet towards the latter end of his Journey, when he drew nearer to *Paradise*, the Path wherein he walked, became more smooth and fruitful; and the little winged Choristers, wherewith the blooming and fragrant Groves on either side of it, were replenished, sang more sweetly than they were wont to do, and the Air likewise became more serene and clear, the reason of all which was, because the Beloved of his Soul was more frequent in his Visits, and longer in his Stays than formerly, yet not so, but that he had some intermissions, some ups and some downs, some Sun and some Cloud, some Light and some darkness still.

And thus I saw that through abundance of those vicissitudes and changes, he came at last to a certain River or narrow Sea, which parts between the Wil-

derness

derness and Paradise: Through which he was of necessity to pass, in regard there was no other way to go to it. Now the Name of this River was anciently called *Jordan*, but more modernly known by the name of *Dissolution*; he was somewhat sorrowful, when he first saw the River, and begun to shrink and tremble for fear, and was ready to wish, that the passing through that River, which was so displeasing to nature, were not the way to Paradise. But considering with himself, that there was no other way, that he was unworthy of a Crown, if he would not willingly adventure through a narrow, straight, difficult Passage, to obtain it, especially since it was so exceeding short too, and the greatest difficulty and danger thereof taken away by his Redeemer's passing through it before him, he pluckt up his Spirits, and rouz'd up his two Friends, *Faith* and *Hope*, to assist him in, and bare him company through the River, telling them that this was the last time that ever they could possibly have an opportunity to afford him any assistance; for, said he, so soon as ever I reach the further shore, I must there take my Eternal leave of you.

for I shall no sooner have set my foot on that blessed Land, but Faith shall be immediatly turned into Vision, and imperfect Hope changed into perfect Fruition; and then courageously entred the River, saying, *O Death, where is thy Sting! O Grave, where is thy Victory!* 2 Cor. 5 55. The Sting of Death is taken away, & the Victory of the Grave obtained for me, by the Son of the Blessed, who hath redeemed my Soul from both, in the day of his Crucifixion, when and where he erected Trophies of his own and my Victory, upon their ruine and destruction, spoiling Principalities and Powers, and leading captivity captive. When he first entred, he only waded therein, but after a little while it proved so deep, that he was forced to swim, wherein he took abundance of pains, and laboured hard to keep himself above Water, still lifting up his face towards, and fixing his Eye on the Recompence of Reward, the Sweetness and Glory of which Sight did very much alleviate the pains and troublesomness of his passage, and made it ease to him, and made him speak much of the sweet effects of Divine Goodness and Love, and of the Beauty, Order, Glory, Quietude, Peaceableſs, and

Unity

Unity of the place to which he was going; And he conntiued to go forward until he came to the other ſide, when drawing near the ſhore, he obtained a more plain and full diſcovery of the Glory of the Heavenly Country, which made him with a delightful ſmile give a ſudden ſtart, and leap on ſhore, ſaying, Farewel for ever thou dangerous and ſtormy Sea; for I have now paſſed thee, and am arrived in a ſafe, a ſtill, and an eternal Harbour; When he firſt entred the River, he had ſtill about him ſome Remainder of Corruption, and was Cloathed with Mortality and Imperfection, all which he left behind him in the River, and ſo ſoon as ever he was got on the other ſide, I could plainly perceive that he had nothing remaining in him, or cleaving to him, but what was perfect, pure, and immortal.

Now I ſaw, that aſſoon as ever he came on ſhore, he was received, and welcomed by a great number of the ſhining Courtiers of Heaven, who had waited on and incompaſſed him all the time of his Paſſage through the River of *Diſſolution*, although then they were not viſible to him: who congratulated his ſafe Arrival

rival, telling him how welcome he would be to, and how joyfully received by the King of the Celestial Paradise, who is, said they, the *King of Kings*, and the absolute Monarch of the Universe, adding moreover, that they were sent by him, to be his Life-guard, and attend him in state through the rest of his Journey, to the place of his Coronation, which lieth, said they, through the very midst of the Enemies Country, and when he was come about half way thither, he was met by a far greater number of those Glorious Inhabitants, every one of them declaring the greatness of that Pleasure which his Arrival afforded them, and joyned with him in singing Praises and Hallelujahs to him who having washed him from his sins in his own Blood, and espoused him to himself, had now consummated the Marriage, and Crowned the Nuptials with a full, perfect, and an Eternal Injoyment of each others Love, and that the joy and delight of that happy Marriage might be the more full and compleat, they even then began to Celebrate it by Playing on their Musical Instruments, the sounds whereof yield such an Heavenly Ravishing and Divine Harmony, that it Infinite-

ly exceeded those Descriptions which some have given of the Musick of the Spheres, although that is said to be so admirable and delightful, that should it but strongly touch the ear, it would tempt the ravished Soul to forsake its mortal Habitation. And thus he passed on to the Gate of the City, which he found wide open, and through it an abundant entrance was administred unto him, into the Everlasting Kingdom. As soon as he was arrived within the Gate, the blessed Redeemer stood with extended Arms ready to receive and embrace him, and having first arrayed him in White, and shineing Garments, placed a Crown of Glory on his Head, and Palms of Triumph in his Hands; he then led him towards, and according to the promise he had formerly made him in the day when he entered into Covenant with him, presented him to his Father without any kind of Spot or Defilement, being blameless in Love before him for ever, in the Beatifick Vision, of whose blessed face, and the familiar Injoyment and full fruition of whose Glory and Love he is to Live and Reign for ever and ever, World without end. *Amen.*

And now methoughts when I saw the

Gates

Gates opened to give admittance to this happy Pilgrim, I took that opportunity to look in and take a delightful view of that bleſt and glorious place, which is ſo much famed in ſacred Story, and I found the proſpect of it to afford ſuch an abundance of Pleaſure and ſatisfaction, I think I ſhall never forget it. And I hope I ſhall never ſit down ſatisfied until I alſo have obtained the Poſſeſſion thereof: This ſight being ſo pleaſant, and the Proſpect of its Glory being ſo raviſhing and Delightful to me, I would willingly give you a deſcription of the Country, in hopes thereby to make you in Love with it. But yet I muſt do it with a caution, and beg that you would not expect I ſhould give you an exact and perfect deſcription of a place which I only know my ſelf by report, or at beſt by that ſhort and tranſient Glimpſe at a vaſt and incredible diſtance, which I then obtained, eſpecially ſince its extent and largeneſs, its glory and ſweetneſs &c. is not only more then can be any way expreſſed by the Tongue of men or Angels, or deſcribed by the moſt florid and ingenious Pen, but even above and Infinitely beyond all poſſibility of conception to,

when

when the Soul most expatiates and inlarges it Thoughts and Contemplations thereon; however, assure thy self that not only what I do say of it, but infinitely more than I can either write or think; is really true; The full Prospect and Knowledge whereof thou must be content to stay for till thy self shall be admitted as an Inhabitant thereof.

Celestial Paradice is a place admirably scituated in a most incomparably sweet, Serene and delectable Air, infinitly exceeding the fairest and the best scituated place, which this World wherein we now live can possibly produce, for being advanced by the Almighty *Jehovah who contrived and formed it by his Wisdom, and fixed and established it by his Power, far above the heavy Earth, wherein we walk, and the thick foggy air wherein we breathe, it aspires into the purer Sky, where the Eternal Jehovah himself ever shines, and is that Glorious Sun whose bright and Illustrious Rays fill those happy Regions with a perpetual Confluence of Light, and thereby maintains an Eternal day by the help whereof, and the Advantage of its Scituation*, the whole Universe presents it self at once to the admiring view of its blessed Inhabi-

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tants. And the whole Circumference thereof ſeems to make their prying Souls the happy Center, wherein all its Beauty and Glory conſpires to meet; no noyſom or offenſive Scents can poſſibly penetrate or infect that Sweet and Bliſsful Place, for there is nothing affects that Air, but what is pure and odoriferous, and ſerves only to perfume the Heavenly Manſions with the more exhilerating Fragrancy, and moreover, a perpetual Calm and Quietude reigns in that happy Region, and therewith Eternally crowns all its other Felicities.

For there you ſhall hear nothing but what will infinitely delight and charm thy raviſhed Soul into ſweet and delightful Contemplations. And when thou ſhalt hear the infinite Praiſes of thy great Creator, ſung forth by all his Works of wonder; and every Creature thou beholdeſt with Chearful Hymns and Seraphic Songs, Celebrate the Admirable Wiſdom and the Infinite Goodneſs of him that Created it. The Harmony whereof will be ſo raviſhing, and their imployment ſo pleaſing, that thou thy ſelf wilt joyn and dance in company, and rejoyce and ſing together with them. And as the Situation of Paradiſe

radiſe is delightful and pleaſant, ſo are its Dimenſions large and extenſive, its Buildings ſtately and glorious, and all thoſe Varieties wherewith it is beautified and adorned, are ſplendid and rich, every way becoming the Majeſty and Glory of that Place, which is the Royal City and Palace of the Great King. The *Metropolis* of the Univerſe, and the Reſidence and Seat where the Imperial Majeſty of Heaven and Earth, whoſe Dominion is an everlaſting Dominion, and who extends his Reign throughout all Generations, keeps his Court, and whither his happy ſubjects repair to behold the Majeſty of his Glory, ſtand before him as his devoted Servants, and worſhip and adore the Soveraign of the World, to view and admire the Wiſdom and Righteouſneſs of his Government, the Goodneſs and Equity of his Laws, the ſtrange and wonderful methods of his Grace, the admirable contrivance of his Works, and the univerſal care he takes of every Creature, the infinite extent of his Providence, the greatneſs of his Power, and his abſolute and unaccountable Authority whereby he unites thoſe things which were in themſelves at the greateſt diſtances, and diſ-

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ſelves the combinations and confederacys of thoſe who are enemies to his intereſt and people, when they are moſt ſtrongly and cloſely united, and renders all the *Machiavilian* deſigns of *Rome*, and *Antichriſt*, barren and unfruitful, or elſe makes them prove abortive juſt when they are ready to bring forth, and by diſappointing the devices of the crafty and confounding the ſubtilty of wiſe, makes the adverſaries of his Church become the inſtruments of their own ruine and overthrow. And there likewiſe his bleſſed ſubjects ſatiate their Raviſht Souls with the delightful and ſatisfying views of the Beauty of his Holineſs, the brightneſs and extent of his Underſtanding, the riches and the freeneſs of his Love, the Righteouſneſs and the equity of his Juſtice, the inexhauſtibleneſs of his Goodneſs and the Immutability of his Faithfulneſs and Truth.

Then next to the King himſelf there ſits the Kings Son, the Bleſſed Redeemer and the Mediator of the new Covenant, upon a Throne of Glory at the Right hand of the Father, whoſe Glorified Body being now in the Meridian of his Glory, Exaltation and Triumph, is filled with greater

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light & ſhines with infinitely more brightneſs and ſplendor then the Sun, when ſhining in its ſtrength. And there the eternal Spirit performs his Divine Operations in the Souls of his redeemed more fully and perfectly and conſtantly, more ſenſibly & feelingly, and therefore more Comforttably to them, and with a perpetual conſtancy that admits of no intermiſſion, but he is ever inlarging and diſpoſing, fitting and capacitating their happy Souls to drink in thoſe eternal pleaſures and everlaſting delights whereunto they are plunged, and wherein they bathe themſelves; And is ever conveying into, and more abſolutely then when they were in their imperfect ſtate, filling them with the joys of the Holy Ghoſt, and the peace of God which paſſes all underſtanding. Then you have the Holy Angels whoſe brightneſs and ſplendor likewiſe very much conduces to beautify, and adorn the place; and there alſo dwell the *Redeemed of the Lord*, every one whereof being placed upon a Throne of Majeſty, with Imperial Crowns on their heads, and Palms in their hands, ſhine like the Sun in the Kingdom of their Father, in which ſtation they ever behold the face of God in Righteouſneſs, and obtain

such an understanding and knowledge of him as perfectly turns them also into the nature of him that they behold, and transforms them into the likeness of that holy and pure Being which they eternally delight to be viewing of, and the Reflections of whose Glory and Goodness doth as it were overshadow their inamoured souls, and by its powerful influence animates them into the same Disposition with its self. And that Divine Beauty whereon they everlastingly feed and feast their eyes, imprints its own form upon their souls, and renders them fair and beauteous with the very same lovely Excellencies which they delight to behold in him.

And now methought when I had taken this view of the Celestial Paradise, I wished that I might have been permitted to enter into it likewise. But whilst I was thus wishing with my self, the place began to appear more bright than before, and the Glory and Splendor of it increased to such a degree, that my Eyes were too weak to behold it, nor could my Mortality longer endure the sight of its Glory which now so overwhelmed me, that methoughts I sunk down and fainted away; Where-

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upon I awoke, and found my ſelf ſtill grovling on the Earth, in the ſame wicked and prophane, and carnal, hardened and ſecure World, wherein I lived before I fell aſleep and dreamed this Dream.

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